OSANA to RESURRECTION

Varghese Pothikulangara

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VARGHESE PATHIKULANGARA

'OSA'NA' TO RESURRECTION

The Holy Week Celebrations in the Syro-Malabar Church

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'OSA'NA' TO RESURRECTION

"The Holy Week Celebrations in the Syro-Malabar Church"

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+ Mar Joseph Powathil
Archbishop of Changanacherry
December 2, 1990
First Sunday of *Subbara*

In praise and thanksgiving to the Lord, our God, for having given me

FIFTY YEARS

of grace by August 21, 1990 to bear witness to His mercy and compassion.

CONTENTS

		Page No.
	Preface	
I	Sunday of 'OSA'NA'	1
II	Monday of the Holy Week	67
III	Tuesday of the Holy Week	93
IV	Wednesday of the Holy Week	104
V	Thursday of Peseha	116
VI	Friday of Passion and the Mysteries of Peseha	131
VII	The Great Saturday	166
VIII	The Great Sunday of our Lord's Resurrection	197
IX	Suggestions for Renewal	248

PREFACE

Liturgy is explained today as 'the celebration of one's own Christian existence'. *Qurbana'*, 'the Eucharist', Sacraments, Sacramentals, Liturgy of the Hours, Liturgical Year, are all such celebrations of Christian existence, but each one in its own style. The Church or believing community takes its origin from a total commitment of a particular group of people to the Christ-experience awakened in it through the first testimony or witnessing of an Apostle. This original experience is to be repeatedly awakened in order that this community may grow to its maturity and fulness, and share it to the posterity. Each individual Church has to make arrangements for such a perfect experience of the risen Lord. In fact, every Church has done it from the very beginning. The Church in India, together with all other "Thomite" Churches, namely, the East-Syriac liturgical tradition as a whole, has done it in her magnificent system of *Liturgical Cycle*.

The Passion Week (Holy Week or Great Week) culminating in Easter celebration is considered to be the *fulchrum* or *balancing centre* of the whole liturgical year by all traditions. Hence the true identity of the Church is vividly expressed in this week's liturgical celebrations. Every Church takes maximum pains to have an authentic and detailed celebration of the Mysteries in this week;

and in fact almost all Churches have succeeded in making arrangement for that.

The situation of the Syro-Malabar Church, however, is far behind the desired. The rituals in the vernacular, temporarily drafted for this week's celebration, are very poor in their fidelity to the sources, besides being highly latinized.

The sources are traced in the work of Paul BEDJAN, *Breviarium juxta Ritum Syrorum Orientalium id est Chaldaeorum,* Vol. II, Romae 1938, pp. 314–415, which is published by the Congregation for Oriental Churches as the approved text of the *Liturgy of the Hours,* both for the Catholic Chaldeans and the Syro-Malabarians. It is in Chaldaic or East Syriac language and contains also the proper for every day's Eucharistic celebration.

Since most of the clergy and almost all of the laity have no training in this their hierarchic language, they are helpless to judge the authenticity of the vernacular celebrations. This English translation of the sources, I hope, will enable them and others who are not familiar with the Syriac language to reach the authentic sources of this ecclesial heritage which was formed outside the Roman boundaries during the apostolic and post-apostolic period.

Moreover, now, when the Syro-Malabar Church is trying to restore and renew her authentic liturgical heritage, either lost or mutilated during the colonial and imperialistic period, this translation can be a real help.

The present work is almost a literal translation of the source mentioned above. The biblical references are newly added, and they are according to the *Psitta'* version of the Bible, which is a unique achievement of Syriac Christianity. Normally they use this version of the Bible alone for liturgical purposes.

The whole work is arranged in eight Roman numbers, each number referring to each day's celebration beginning from *'Osa'na'* Sunday. Thus, "Rfr. IV nn. 20–22" requests the reader to refer to the liturgical celebration of Wednesday, numbers 20–22.

In number IX, I have tried to give possible re-arrangement for the principal celebrations of the Passion Week. That may help, I hope, the authorities concerned for a proper renewal of the Syro-Malabar Church's Passion Week Liturgy.

I cannot but specially mention three important persons who have helped me in a singular way for finishing this work. The late Rev. Dr. Placid J. Podipara CMI, who is verily qualified as the greatest ecclesiastical luminary of the Syro-Malabar Church in the twentieth century, and Rev. Fr. Amatus CMI, both my teachers and guides, have spared much of their time for finishing the translation work. Rev. Dr. Theophane Kanjooparambil CMI, also my teacher and guide, has spent sufficient time to go through the manuscript, even word for word, for correcting the language. My indebtedness to them is beyond words. I really owe them very much, while, at the same time, they

owe no apology for the shortcomings in this work, which are wholly reflecting my inabilities.

I am also indebted to many of my friends and students for publishing this work. Expressing my most sincere thanks to them all, especially to James Pampara cmi for correcting the proof, Paul Nilayattingal cmi, James Neendussery cmi and Josekutty Aykaraparambil cmi for the cover design, I place this work before men and women of good will for study, reflection, prayer and meditation, in the hope of awakening in them the original Christ-experience, shared with our forefathers by *Mar Thomma' Sliha'*, the Apostle of India.

Dharmaram College
Bangalore-560029 Varghese Pathikulangara cmi
August 15, 1990
The Great Feast of Assumption

I

SUNDAY OF 'OSA'NA'

RAMSA', THE EVENING PRAYER

(The Bishop or the Archdeacon or a Priest leads the prayer)

1. **Tesbohta' I – Alaha'**

Glory to God in the heights. Amen (3 times) And on earth peace and good hope to men at all times for ever (*Lk* 2, 14). Amen.

Barek Mari, 'Bless O my Lord'

2. **Abun d-ba-Smaija'** (*Mt* 6, 9-13 and *Lk* 11, 2-4)

Our Father in heaven, hallowed be your name; your kingdom come. Holy, holy, holy are you (*Is* 6, 3; *Rev* 4, 8). Our Father in heaven, the heaven and earth are full of the praise of your glory (*Is* 6, 3); angels and men cry out to you: Holy, holy, holy are you. Our Father in heaven, hallowed be your name; your kingdom come; your will be done on earth as it is in heaven. Give us this day the bread we need, and forgive us our offences and sins as we have forgiven those who have offended us. Lead us not into temptation, but deliver us from the evil one. For yours is the kingdom, the power and the glory for ever and ever (*Rev* 10, 6; *Ps* 41, 13;71, 19). Amen.

Glory be to the Father and to the Son and to the Holy Spirit. From eternity to eternity. Amen and amen.

Our Father in heaven, hallowed be your name; your kingdom come. Holy, holy, holy are you. Our Father in heaven, the heaven and earth are full of the praise of your glory; angels and men cry out to you: Holy, holy, holy are you.

3. **Slota'**

Let us pray, peace be with us.

We confess your Divinity, O my Lord, with spiritual canticles and adore your Lordship with earthly prostrations and praise your hidden nature with pure deliberations and holy intentions, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

4. **Marmita'** : *Pss* 65–67

5. (the celebrant places incense in the censer, which is brought to him by the deacon, and signing it in cross form, recites in a low voice)

Let us lift up praise to your holy Trinity at all times, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

OR

O Christ, who did accept the blood of the martyrs on the day when they were killed, accept this incense from our feeble hands in the loving kindness of your compassion for ever. Amen.

6. **Slota'**

Let us pray, peace be with us.

Lord of all, we are bound to confess, adore and glorify the great, aweful, holy, blessed, excellent, and incomprehensible Name of Your glorious Trinity and your loving kindness to our race at all times, Father, Son and the Holy Spirit for ever. Amen.

(The deacon goes round in the church or chapel and censes the people, beginning from the Sanctuary)

7. How beloved are your dwellings O mighty Lord (*Ps* 84, 1): As the fragrance of sweet incense, and the smell of pleasant censer, receive O Christ, our Saviour, the request and prayers of your servants.

My soul consistently desires for the courts of the Lord (*Ps* 84, 2): As the fragrance of sweet incense, and the smell of pleasant censer, receive O Christ our Saviour, the request and prayers of your servants.

Glory be to the Father and to the Son and to the Holy Spirit. From eternity to eternity. Amen and amen: As the fragrance of the sweet incense and the smell of pleasant censer, receive O Christ our Saviour, the request and prayers of your servants.

8. **Slota' d-Laku-Mara'**

Peace be with us.

And for all the helps and graces you have given us, for which we can never thank you enough, we will praise and glorify you unceasingly in your glorified Church, full of every help and blessing, for you are the Lord

and Creator of all, Father, Son and the Holy Spirit for ever. Amen.

9. **Laku-Mara'**

Lord of all, we praise you; Jesus Christ, we glorify you; you are the Resuscitator of our bodies and you are the Redeemer of our souls.

10. I rejoiced when they said to me: "we are going to the house of the Lord" (*Ps* 121, 1). Lord of all, . . . our souls.

11. Glory be to the Father and to the Son and to the Holy Spirit. From eternity to eternity. Amen and amen. Lord of all, . . . our souls.

12. **Slota'**

Let us pray, peace be with us.

O Lord, you are truly the Resuscitator of our bodies, and the good Redeemer of our souls and the constant Protector of our lives; and O Lord, we are bound to praise, adore and glorify you at all times, Lord of all for ever. Amen.

13. **Surraja' da-Qdam**: *Ps* 65, 1-5a.

14. **Slota' d-Marja' Qretak**

Let us pray, peace be with us.

Our Lord and our God, we are always bound to praise, adore and glorify your mercy and benevolent providence towards us, your debtors, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

15. **Marja' Qretak** : *Pss* 140 + 141 + 118, 105–112 + 116

16. **D-Marja' Qretak**

And I, as the glorious olive in the house of God; I hoped in the grace of God for ever and ever.

I will thank you for ever because you have made me; And I will take refuge in your name for generations before your just.

17. **Slota'**

Let us pray, peace be with us

O Lord our God, hear in your mercy the prayer of your servants, and receive in your compassion the supplication of your adorers, and in your goodness and kindness have mercy on us sinners, the physician of our bodies, and the good hope of our souls, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

18. **Surraja' d-Batar** : *Ps* 66, 1–4

19. **Karozuta'**

Let us stand well with joy and rejoicing, beseech and say : O our Lord, have mercy on us. Lord, have mercy on us.

Father of mercies and God of all comfort, we beseech you. Lord, have.....

O our Saviour, who care for us and provide all things, we beseech you. Lord, have.....

For the peace, safety and security of the whole world, and of all the Churches, we beseech you. Lord, have.....

For our own nation and all other nations and for all those who dwell in them in faith, we beseech you. Lord, have.....

For a moderate climate and a rich year, plentiful harvest and the prosperity of the whole world, we beseech you. Lord, have.....

For the welfare of our holy fathers, the Pope, Metropolitan Archbishop and all those who serve under them, we beseech you. Lord, have.....

For the kings who rule over this world, we beseech you. Lord, have.....

O merciful God, who governs everything in mercy, we beseech you. Lord, have.....

For orthodox priests and deacons and the whole brotherhood in the Anointed, we beseech you. Lord, have.....

O you who are rich in mercies and overflow with compassion, we beseech you. Lord, have.....

O you who are before all worlds, and whose power abides for ever, we beseech you. Lord, have..... ....

O you who are by nature good, and the giver of all the good things, we beseech you. Lord, have.....

O you who desire not the death of a sinner, but rather that he repent of his wickedness, and live, we beseech you. Lord, have.....

O you who are glorified in heaven and worshipped on earth, we beseech you. Lord, have.....

O you by your holy entrance made the earth rejoice and the heaven to be glad, we beseech you. Lord, have.....

O you who by nature are immortal and dwell in the excellent light, we beseech you. Lord, have.....

O Saviour of all men and especially of those who believe in you, we beseech you. Lord, have.....

Save us all, O Christ our Lord, in your loving kindness and increase in us your peace and tranquillity, and have mercy upon us.

20. **N-Salle'**

Let us pray, peace be with us: Let us pray and beseech God, the Lord of all, Amen, so that he may hear the voice of our prayer and receive our supplication and have mercy on us.

For the holy catholic Church, which is here and everywhere, let us pray and beseech God, the Lord of all, Amen, that he may make dwell his peace and tranquillity in it until the end of the world.

For our fathers, the Bishops, let us pray and beseech God, the Lord of all, Amen, that they may stand at the head of their folds without fault and blemish all the days of their lives.

Especially for the health of our holy fathers – the Pope, the Patriarch, the Metropolitan Archbishop, the Bishop – let us pray and beseech God, the Lord of all, Amen,

that he may protect and make them stand at the head of all their folds in order to feed, minister and prepare them to the Lord, a perfect people, which is diligent in good and lovely works.

For the priests and the deacons, who are in this true service, let us pray and beseech God, the Lord of all, Amen, that they minister before him with a good heart and a pure conscience.

For all the chaste and holy people of the covenant (religious), the children of the holy catholic Church, let us pray and beseech God, the Lord of all, Amen, that they may finish the good course of their holiness and may receive from the Lord the hope and promise in the place of life.

Remembering Mary, the blessed Lady, the holy Virgin, the Mother of Jesus, our Redeemer and Life-giver, let us pray and beseech God, the Lord of all, Amen, that the Holy Spirit who dwelt in her may sanctify us with his grace, and may perfect in us his will, and may fix in us his truth all the days of our life.

Remembering the Prophets and Apostles, Martyrs and Confessors, let us pray and beseech God, the Lord of all, Amen, that through their prayers and sufferings, he may give us good hope and salvation together with them, and he may make us worthy to celebrate their blessed memory and to inherit their true and living promise in the kingdom of heaven.

Remembering the holy fathers, Mar Gregorios, Mar Baselis, and Mar Johannis, Bishops and true Doctors, and Mar

Jacob and Mar Aprem and all the true Doctors and Elders, let us pray and beseech God, the Lord of all, Amen, that the pure truth of the doctrine of their confession and of their faith may be kept in the whole catholic Church till the end of the world through their prayers and supplications.

Remembering our fathers, and brothers, the true believers, who are dead and left this world in this true faith and orthodox confession, let us pray and beseech God, the Lord of all, Amen, that he may absolve and forgive them their faults and transgressions, and may make them worthy to enjoy together with the just and upright who are pleasing to his will.

For this place and its inhabitants, and for this town (or village) and its dwellers, and for this house and its providers, especially for this community, let us pray and beseech God, the Lord of all, Amen, that he may in his grace, free us from sword, slavery, plunder, earthquake, famine, epidemic and all evil punishments which are against the body.

For those who go astray from this faith and are held in the snares of satan, let us pray and beseech God, the Lord of all, Amen, that he may convert the hardness of their hearts and that they may confess that One is God, the Father of truth, and his Son Jesus Christ, our Lord.

For those who are sick of severe illness and are tempted by evil spirits, let us pray and beseech God, the Lord of all, Amen, that he may, in the multitude of his grace and

mercy, send them the angel of mercy and healing, to visit, heal, cure, help and console them.

For the poor, the needy, the orphans, the widows, the afflicted, the persecuted, the suffering in spirit and are in the world, let us pray and beseech God, the Lord of all, Amen, that he may strengthen them in his grace, provide for them in his kindness, console them in his mercy, and may release them from the one who drags them away with all evil force.

Pray and beseech God the Lord of all, that he may have the kingdom, the priests and a holy people. Supplicate the Lord, the strong God, with your whole heart and soul, because God the Father is merciful, kind and benevolent, and he does not will that creation may perish, but that it should turn to him and live before him. Especially we ought to pray, confess, adore, praise, honour and exalt the One God, adorable Father, the Lord of all, who through his Christ made good hope and redemption for our souls, that he may fulfil in us his grace, mercies and compassion until the end. Amen.

21. Angel of Peace Litany

With prayer and supplication we ask of you, O Lord, for the angel of peace and mercy. Of you, O Lord.

Day and night, all the days of our lives, we ask perpetual tranquillity for your Church and a life without sins, of you, O Lord. Of you, O Lord.

Concord of charity which is the bond of perfection in the peace of the Holy Spirit (*Eph* 4, 3), we ask of you, O Lord. Of you, O Lord.

Forgiveness of sins and those things that are helpful for our lives and that placate your divinity, we ask of you, O Lord. Of you, O Lord.

The mercies of the Lord and his compassion, always and at all hours, we ask of you, O Lord. Of you, O Lord.

Let us entrust ourselves and each one of us to the Father and to the Son and to the Holy Spirit. To you, O Lord, our God.

22. **Slota'**

Let us pray, peace be with us.

O Lord the strong God, we entrust to you our bodies and our souls, and we ask of you, O our Lord and our God, the forgiveness of our debts and sins. Give us this in your goodness and mercy as you are always accustomed to, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

23. Raise your voices, all you people, and praise the living God.

Holy God, holy Mighty One, holy Immortal One, have mercy on us.

Glory be to the Father and to the Son and to the Holy Spirit. Holy God....

From eternity to eternity. Amen and amen. Holy God....

24. **Slota'**

Let us pray, peace be with us.

Holy, glorious, mighty and immortal One, who dwell among the saints, and are well-pleased with them, we beseech you, O Lord, to look upon us, to pardon us and to have mercy on us, at all times as you are wont to, Father, Son and the Holy Spirit for ever. Amen.

25. *Barek Mari*, bow your heads for the imposition of hands and receive the blessing.

May Christ sanctify your service in the kingdom of heaven.

26. **Slota' d-Basaliqe'**

Uniting ourselves to the one perfect faith of your glorious Trinity, may we all in the same union of charity be made worthy to offer you praise and honour, thanksgiving and adoration at all times, O Lord of all, Father, Son and the Holy Spirit for ever. Amen.

27. **D-Basaliqe'**

O Lord, God of my salvation, remember your Church which you have acquired from the beginning.

D-Surta: As a glorious bridegroom and as an adorned bride.

O Lord, your Church, redeemed by your Cross and your sheepfold, bought by your precious Blood: Behold, they faithfully offer to you, the high priest of justice, a crown of thanksgiving. You, by your humiliation exalted

her and she as a glorious bride rejoices and exults in you, O glorious Bridegroom. Raise the fortress of her salvation by the power of truth and establish in her priests who may be the messengers of peace for her children.

Glory be to the Father and to the Son and to the Holy Spirit. O Christ, God our King, when you entered Jerusalem, the holy city, to accomplish everything written, the young men and children carrying branches saw you with the luminous eye of faith and wondered at you; and went out to meet you. They were spreading out vestments and overcoats on your way and were calling out without intermission the praise of the Cherubims, *'Osa'na'* in the heights, you are blessed because you are full of mercy: Lord of all, have mercy on us.

28. **Slota'**

Let us pray, peace be with us.

O Merciful One, have compassion on us in your goodness and turn to us O the One, full of mercy; O Lord, do not turn your look and providence away from us, because on you is our hope and trust at all times and hours, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

29. **Surraja'** : *Ps* 8, 1–6

30. Rfr. n. 2

31. **Slota'**

Let us pray, peace be with us.

O our Lord and God, may your name be praised, your Divinity be adored, your Lordship be honoured, your

Majesty be triumphant, your Being be exalted and may the eternal mercy of your glorious Trinity surround your people and the flock of your fold at all times, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari*.

32. **Habartah**

O Lord, may your divinity be blessed and your Lordship be adored (both) in heaven and on earth: Let the adorable and praiseworthy name of your glorious Trinity be holy, glorified, high and exalted at all times, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari*.

33. **D–'Udrana'**

O Lord, let the help of your mercy, the support of your grace, the hidden and glorious strength of your glorious Trinity, and your right hand, full of mercy and kindness, overshadow and accompany the weakness of your adorers from your holy house, full of all helps and happiness, through the prayer of the blessed Lady Mary and that of all the Saints, your propitiators, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari*.

34. Our Lord and God, may your servants be blessed by your blessing, and your adorers be protected by the providence of your will; O Lord, may the constant peace of your divinity and the enduring tranquillity of your Lordship reign over your people and in your Church, all the days of the world, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari*.

35. The blessing of the One who blesses all, the peace of the One who pacifies all, the mercy of the One who shows mercy on all, the protection of our adorable God, be with us, among us and around us and protect us from the evil one and from his powers at all times and hours, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

36. O Lord our God, may we be blessed by your blessing, and may we be protected by your providence, and may your strength come to our support, may your help accompany us, may your right hand overshadow us, may your peace reign among us, may your Cross be a high fortress and refuge to us, and may we be defended under its wings from the evil one and his powers, at all times and hours, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

37. O Lord, blessed is the mercy of your goodness, adorable are the promises of your Lordship, which instruct us always to look at you and to glory in you. Let not our hope be severed from you on any day of our life, Lord of all, Father, son and the Holy Spirit for ever: Amen. *Barek Mari.*

38. O our Lord and God, may your blessing rest upon your people and may your mercy be upon us, weak sinners; O our good hope, and our refuge, full of mercy, the forgiver of debts and sins, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

39. Let the peace of the Father be with us, and the charity of the Son be among us, and may the Holy

Spirit lead us according to his will and let his mercy and compassion be on us at all times and hours, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

40. O Lord, may your peace dwell in us, and your tranquillity be strengthened in us and may your charity increase among us all the days of our lives, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

41. O Lord, protect us by your right hand and defend us under your wings and let your help accompany us all the days of our lives, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

42. O Lord give us your constant peace, charity, love of knowledge, life, happiness and joy, and let not your sustenance be wanting to us on any day of our lives, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

43. Be a vigilant protector to the fold in which dwells your sheep that it may not be hurt by the wolves that are thirsting for the blood of your flock: for you are the unfailing Ocean, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

44. O Lord, bless us with your blessings and surround us with the fortress of your providence and don't deprive us of your good things and make us recline at table in the bride-chamber of your light, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

45. O Lord, come to our help in your mercy, and appear for our redemption in your compassion and strengthen our steps through the paths of justice all the days of our lives, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

46. O Lord, let your goodness dawn on us when your justice judges us and let your mercy come to our help on the day on which your greatness dawns, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

47. O Lord of all, make your blessing and grace, your right hand full of mercies and compassion, descend and accompany the communities of your adorers who call and beseech you at all times and hours, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

48. **D-Marijam**

O Lord, may the prayer of the holy Virgin, and the petition of the blessed Mother, the supplication and groaning of the one who is full of grace, the blessed Lady, Mary, the great power of the victorious Cross and the divine help, and the supplication of Mar Johannan Ma'mdana' be for us always, at all times and hours, Lord of all, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari.*

49. **Da-Slihe'**

O Lord, let the prayers of the holy Apostles, the petitions of the true preachers, and the supplication and groaning of the triumphant athletes, the preachers of

justice, and announcers of sanctity, and sowers of peace in creation, be for us always at all times and hours, Father, Son and the Holy Spirit for ever: Amen. *Barek Mari*.

50. **D-Qaddise'**

Let the prayer and petition, supplication and groaning of our holy and saintly father Mar Toma', the blessed Apostle, (and of) Mar Addai and Mar Mari, the teachers of the East, and of Mar Stephen, the first-born of the Martyrs, and of Mar Simon Bar Sabae', and of Mar Jacob and Mar Aprem, and of the strong one Giwargis, the illustrious Martyr, and of Mar Quriaqos and Mar Petjon and Mar Hormizd, and of blessed Mar Augen and of all his spiritual company, and of holy Barbara and of Simoni and her children and of Meskenta' and her two children, and of all the martyrs and saints of our Lord, be to us always a high fortress and a strong refuge to redeem, save, deliver and protect our bodies and souls from evil one and his powers at all times and hours, Lord of all, Father, Son and the Holy Spirit for ever : Amen. *Barek Mari.*

51. **Huttama'**

Praise be to you, O Jesus, our victorious King, the splendour of the eternal Father, born without beginning, above times and created things; we have no hope and confidence except in you, O Creator; through the prayer of the just and elected ones, who have pleased you from the beginning, give pardon to our sins, absolution to our faults, freedom to our afflictions, response to our petitions, and bring us to your brilliant light and protect us by

your living Cross, from all deceits, seen and unseen, now and always, for ever and ever : Amen.

52. O our Lord and our God, let the prayer of your weak servants be accepted before the throne of your divinity and let this our gathering be for propitiating the will of your Lordship, so that we may receive from you *gratis* healing of the body, protection of the soul, abundance of food, pardon of debts, forgiveness of sins, perpetual peace, enduring tranquillity and the union of charity which will not pass away nor be destroyed from among us, always when the world stands, now and always, for ever and ever: Amen.

53. Blessed be God for ever and his holy Name be praised through generations: We ask him and supplicate to the abounding ocean of his mercy to make us worthy of the brilliant glory of his kingdom and of the delight with his holy angels and of the confidence before him and of the peace at his right hand in Jerusalem above, in his grace and mercy, now and always, for ever and ever: Amen.

54. Let God the Lord of all, in whose house we have gathered together and before whose greatness we have prayed with the hope of (profiting) his compassion, hear our prayer in his mercy and accept our supplication in his kindness, wash and cleanse the stain of our debts and sins by the abounding hyssop of his compassion and give rest to the souls of our departed ones in the glorious mansions of his kingdom and sprinkle on us all the dew of his sweetness and overshadow his right hand on us and

on all creatures in his providence, goodness and mercy, now and always, for ever and ever: Amen.

55. Let God the Lord of all, who placed his praises in our mouth, his songs on our tongue, his melodies in our throats, his thanksgiving on our lips and his faith in our hearts, hear our prayers, receive our petitions, be appeased by our supplication, forgive our debts, grant us our good and blameless requests and shower his mercies from the great treasure of his compassion on us and on the whole world, now and always, for ever and ever: Amen.

56. Let the name of God the Lord of all, be praised among us (in) the order of seasons and hours. Let the right hand of his providence and mercy overshadow on us the weak and sinful ones and on the whole world, and on the holy Church and her children, and on our fathers and brothers, teachers and preceptors, and on our dead ones, those who have departed and gone away from us, and on the whole of our brotherhood in Christ, now and always, for ever and ever: Amen.

57. Praise to God, honour to angels, confusion to satan, adoration to the Cross, exaltation to the Church, resurrection to the dead, acceptance to the repentant, freedom to the bound, health and sanity to the weak and sick, great peace and tranquillity to the four parts of the world, and on us, who are weak and sinful, the mercy and compassion of our adorable God may come and overshadow and be shed and may remain and reign, and let the same be on you, always and at all times, for ever and ever: Amen.

LELJA'-SAPRA' : THE NIGHT AND MORNING PRAYERS

LELJA' : THE NIGHT PRAYER

58. Rfr nn. 1–2

59. **Slota'**

Let us pray, peace be with us.

O Lord, let us stand up in your strength, be confirmed in your hope, be raised and fortified by the high shoulder of your manly power and by the help of your grace let us be made worthy to offer you praise and honour, worship and thanksgiving, at all times, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

60. **Hullala'** : *Pss* 78–81

61. **Slota'**

Let us pray, peace be with us.

O our Lord and our God, in your mercy strengthen us who are weak, in your goodness confirm and help us who are insignificant, awaken the drowsiness of our intellect, lighten the burden of our bodily organs, wash and cleanse the stain of our debts and sins, enlighten the darkness of our mind, stretch out your hand of help and give us the strength by which we may stand up, praise and glorify you unceasingly all the days of our lives, Lord of all for ever. Amen.

62. **Hullala'** : *Pss* 82–88

63. **Slota'**

Let us pray, peace be with us.

O Lord, let the hidden strength of your divinity and the

wonderful help of your Lordship and the great support of your commiseration, strengthen the weakness of our miserable nature to offer you praise and honour, worship and thanksgiving at all times, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

64. **Hullala'** : *Pss* 89–92

65. **Slota' d-Qalta'**

Let us pray, peace be with us.

O Lord, to your hidden nature which is incomprehensible and boundless to the design and understanding of all creatures, glory and voices of praise and adoration are proper and fitting, just and becoming in heaven and on earth, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

66. **Qalta'**

With the son of Amos let us cry out in the spirit of prophecy : Let the desert with the flowers rejoice on what has taken place. With the son of Jesse let us all cry out saying always, 'Blessed is the One who comes in the name of the Lord'.

67. **Mazmore d-Qalta'** : *Pss* 91 + 122, 1–3a + 102, 26–27 + 137, 7c–8

68. **Slota' d-Mawtba'**

Let us pray, peace be with us.

O Lord, let our prayer be pleasing to you and let our supplications enter before you and let the requests of

our necessity be answered from the great treasure of your mercy always and at all times, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

69. **'Onita' d-Mawtba'**

O Jerusalem, glorify the Lord; O Sion, glorify your God (*Ps* 147, 1):

O Sion, adorn beautifully your joyful bride-chamber and gladly receive Christ, your humble bridegroom; you go out to receive him with your praises, carrying your children with you. With the palms and olive branches take also your little ones ; and call out to your Lord, Christ the King, Redeemer of all worlds, saying *'Osa'na'* in the heights, blessed is he who comes and who will come in the name of the Lord with great glory and will redeem all our souls. (repeat)

The children with men and the old:

The children, some of them carrying branches of olives and others palms, hastened to praise him. And You really showed in them, to the Hebrews and to all the gentiles, to some in their prosperity and to some in their hardness of heart, who You are. And together with them let us also worthily cry out to You, *'Osa'na'* in the heights, praise be to You.

O Lord, our God, how glorious is your name in the whole earth?

The children were crying out *'Osa'na'* in the temple of Jerusalem to Jesus their Lord, the great King who has come to the world; and by the songs of their praises they scolded the scribes and the pharisees who denied

praise to their Creator; and behold, they raise up praise at all times: *'Osa'na'* in the heights, blessed is the One who came and will come in the name of the Lord with great glory and will redeem all our souls.

I will bless the Lord at all times:

The children were crying out in the temple, blessed is the King who is from David; and the priests were moved and the pharisees trembled at it; the multitudes, however, wondered at it, because they saw the ignorant children were rendering praise to Jesus our King through the songs of their tongues, and they were all crying out together: *'Osa'na'* in the heights, praise to the King who is from David, who came and redeemed us and will come with great glory and will make us enter heaven together with him.

Let the mountain of Sion rejoice and let the daughters of Juda exult:

Exult and rejoice, O daughters of Sion, and Jerusalem will be glad with you because, behold the great King of glory has come to you. Zacharias in the Holy Spirit said, and behold today, on the day of the entrance of Christ the King, it has come true; and Jacob the old preached and said that a prophet and king and preacher and interpretor will never be wanting from Juda until he, whose is the throne of David, will come. And he is Jesus our King.

The Lord protects the faithful:

Come, O faithful, let us rejoice in this joyful feast, which is the day of the entrance of Christ the King to Jerusalem,

and let us take the branches of trees and let us all go out to honour him; and let us confess and adore his Lordship and let us call out in voices of praise, blessed is the eternal Father, and the Son who has been sent by him, and who has come and assumed our humanity, and the Holy Spirit, the Paraclete, who bought us with his charity and called us by his name and made us heirs of his kingdom.

And their tongues like a sharp sword:

The Hebrew children were burning with the Holy Spirit and were scolding the foolishness of their fathers and through the songs of their tongues by calling out, blessed is the son of David, they were making the heaven wonder; the multitudes who heard the voice of the children were jealous and were highly excited; and our Lord looked at them angrily and scolded them saying: if these were to keep silence, the stones will cry out, O foolish Jewish people.

They saw and wondered; they were moved and trembling took hold of them:

The Hebrew children saw Christ sitting on the colt of an ass and riding along the streets of Juda with his disciples; and he was expounding before them the hidden mysteries; and then the children understood him, and they began to call out new things, crying like thunder and sounding like trumpets; and they were making the heavenly ones wonder and the earthly ones rejoice and the heads of Judaism and heathenism bow down their heads; and they were scolding their fathers

who were caluminating the glorious Light that shone forth.

Rejoice and sing and glorify:

Exult O Jerusalem, with the daughters of Sion. The Prophet Zacharias prophesied and said: behold, the King of kings comes and gladens your children and angels and men adore him with fear and love. His chariot is above in heaven and its fiery wheels are turned by choirs of spirits; its rider is below on earth, on a humble colt; the sanctifiers of his Godhead call out always, "holy, holy"; and the glorifiers of his humanity call out and say, *'Osa'na'*, because he has spoken peace with his people and he redeems all by his humility. Let there be praise to him.

You all the servants of God:

All you gentiles, see in us the Light of God who reigns, is hidden and calls all towards him. His Church on earth is sound and is not conquered by the persecutors, and his congregations shine like rays of the great sun and they will fly above in air on the day of the manifestation of Christ the King with whom they inherit the glory above. Therefore flee from the errors of sinners and implore our King, full of mercy, so that when his glory shines on earth, you may enter his kingdom.

Forgive and save us from our sins because of your Name:

O Lord, forgive your people whom you have elected and bless your inheritance through your manifestation, and with great riches which do not fade away. The

gentiles on earth infuriate your splendid light by their deeds and all the heathens do evil although they are prosperous with your treasures, and the infidels attribute your holy Name to creatures; O Lord, through the permanent happiness that is in your Church and through your just judgement over the gentiles, show that you are the only One (God), so that we may always see your glory and adore your Lordship.

This is the day the Lord has made:

On this day our Lord willed to enter the city of Jerusalem in order to fulfil everything that was written. All the multitudes took up olive branches and went out to meet him: they were also spreading their vestments on the way before him, because they knew him that he is Jesus our Lord, whom the Seraphims sanctify incessantly; and they cried out to him, *'Osa'na'* in the heights, blessed is your coming to us, O our Redeemer, have mercy on us, O Lord full of mercy.

Because, in the beginning of the books it is written about me:

Christ our King, who taught us that he is coming to redeem all gentiles and put it into action, confirmed the writings. He appeared from the house of David as it was spoken by the announcers; and since he saw the pride we had put on through all generations, he humbled us; he hid his glory and condescended; he rode upon a colt and entered Jerusalem and stirred the children with unparalleled wonder in order to cry out to him, *'Osa'na'* in the heights, blessed is the king who has come to free all through

his grace. It is fitting to confess and adore him that he may make us worthy of his kingdom.

Coming does he come with joy:

Christ who came and fulfilled the mysteries and perfected in his own person the first types which they had preached about him who is to come. He was riding on a humble colt to signify the type of his humility. And all the multitudes flowed out to honour the king who came because they saw that he had resuscitated his friends from among the dead, and all the children praised him much and cried out to him, *'Osa'na'* in the heights, blessed is your coming, O King who shone from David; and let us confess you who has given life to our mortality by your coming.

Then he spoke with his saints in visions:

All the prophets in the land of Juda announced about your coming, (i.e.), You will be manifested with great glory before all men, and all the miracles which were worked out through your hands, and the Apostles who were selected by your Lordship as witnesses, who preached and taught the new Gospel in all places, and magnified, honoured and praised your Name through the great power of the Paraclete, who descended and perfected them in the upper chamber. Behold all the Churches sing to you praise, O Lord.

This is the day the Lord has made:

New things happened on this day through the children who were crying out *'Osa'na'* to the Son of the King, whose crown and glory do not pass away and whose

powers were hidden to the heavenly multitudes. And the Hebrew children praised him openly by their *'Osa'na'*; and they were scolding their fathers who denied praise to Him who is the holiest of all, so that they may not have any excuse. O holy Church, you are blessed because you celebrate his entrance with praise; and with the (Hebrew) children your little ones will (also) cry out praise to the Son of David.

Give glory to God:

The multitudes redeemed by the Cross confess You, O Lord, and with olive branches praise you and cry out to you *'Osa'na'* in the heights, because you have turned them away from the captivity of Satans and have forgiven their debts; You have washed and cleansed them through your baptism from the stinking smell. And you have prepared their seats in the Church which loves you, and nourished them with your body and blood, the immortal food, and promised them the kingdom above, the place which is not hand-made, so that they may shine there at your right hand with happiness that does not pass away.

You have brought the vine out of Egypt:

In Nisan the month of flowers and lovely fruits, the congregation started from Egypt; and a bride-chamber was erected in the wilderness and tables of manna were served before her and she drank water from barren rock; still she denied her God and adored a calf; she exchanged the glory of her Lord for idols; and he rejected and cast her away from his inheritance and in place of her,

he espoused a bride from the gentiles to his beloved Son; and behold, daily she renders glory to the one who summoned her to the bridal chamber of his kingdom. You are holy, O Father, Son and Holy Spirit, the incomprehensible nature.

On account of your grace and your justice:

O Jesus, our Redeemer, the true Church adores you; and she starts with *'Osa'na'* to your reception when you are prepared for Passion; and you have suffered death of the Cross for her, to redeem her from error; and because she loved you and adored your Cross which caused her redemption, you brought under her feet the power of the oppressor; and Sion, which exchanged you for the robber, perished for ever; and behold, on account of this we shout, glory to you Christ, full of mercy, who by your Cross liberated her from error, have mercy upon her.

And I will speak parables from the beginning:

In the beautiful symbol of your coming, O Christ the King, our Redeemer, you have accomplished your entry to Jerusalem, preparing hope for your holy ones; the resurrection of your friend Lazar, and the diseases which you healed in the temple, are beautiful and lovely images of the perfection which is expected; the clothes which the Hebrews spread are the glory which the just put on and the branches which they carried in their hands are labours of those who are diligent and the new praise which the children and multitudes were shouting together contained the mystery of glory by which you will be

celebrated in your coming with the spiritual and bodily beings on the great day of Resurrection. By humbling yourself and sitting on a colt you showed that you will make them, who were diligent in the burden of the works for truth, enter into the luminous clouds; O Christ, who honoured our nature, make us worthy to the bridal chamber of your kingdom.

Come, let us exult and rejoice in him:

On the glorious feast of the Entry of Christ the King to the city of Jerusalem, the multitudes that assembled to celebrate the feast, flowed and went out for his reception. Some of them were carrying the branches of beautiful olives and palm trees; and some of them were spreading cloth before the colt of Jesus our King; and all together were shouting, *'Osa'na'* to the Son of David, blessed is he who came in the name of the Lord to redeem the people of Israel, and fulfilled the words of the prophets, of Jacob the old, and of Zacharias. And he rode upon a humble colt and humbled the pride of the erring ones; Come, therefore, we also are the multitudes redeemed by the Cross; let us carry our labours instead of branches and start for his reception with the multitude and shout glory with the children that we may be worthy to the feast of his entry into the heavenly Jerusalem. (If needed, *Qala* 16 in BEDJAN II, p. 126f. and the hymn for the departed, *Ibid.*, p. 214, last *Suhlapa* are added here)

Glory be to the Father and to the Son and to the Holy Spirit:

The young and the children glorified you, O our Redeemer, at your glorious entry to the city of Jerusalem. You

were celebrated by the multitudes in honour with olive branches because you appeared for the brilliant salvation of your creation and you were sent to all those who repent and are to be redeemed. O Lord, you appeared to the Jews who crucified you and ridiculed you; and behold, they are ashamed of the glorious apparition of your coming; and we who understand that you are the Son of David, adore your Lordship, shouting *'Osa'na'* in the heights, praise to you.

From eternity to eternity. Amen and amen:

On the day of the entry of Christ the King to Jerusalem, the heavenly choirs and terrestrial multitude stood in wonder because they saw a new thing which was brought wrought among the terrestrial beings. The priests wondered, the scribes were amazed and the pharisees were shaken, for they heard the children shouting, blessed is the Son of David. They were filled with envy and were asking, who is this? The children replied and rebuked them saying, this is Jesus about whom all the prophets gave witness, namely, Moses the elect called him Great in his writings, and David called him the Lord, sitting at the right hand (of the Father); and Isaiah called him the Child, the Son and the Strong One of the worlds; this is the King from Bethlehem whom Micheah prophesied; Jeremiah called him as the Splendour which illumines the entire universe; Ezachiel indicated that he is the One who subdues the world under his power; Daniel shouted, he is the One who is worthy of all holiness in the Holy of Holies; (See) that he came and fulfilled all their revelations and prophecies. *Sahlep*: He rode upon a colt and

entered Jerusalem and gave power to the suckling ones that they might glorify him by their praises; (glory) to him with his Father and with the Holy Spirit. He was exalted with great pomp because both men and women with one accord (were praising him) and the multitude of gatherings were spreading clothes in the way for the honour of his glory; others were cutting branches and leaves from trees and were spreading before him; the heavenly ones wondered at the songs of the people; and they shouted saying, *'Osa'na'* to you, O Son of David.

The Vigilent ones by their felicitations shouted, *'Osa'na'* to you above, *'Osa'na'* to you below.

The Angels by their praises shouted, *'Osa'na'* to you above, . . .
The Principalities flying shouted, *'Osa'na'* to . . .
The Powers by their praises shouted, . . .
The Cherubims with their felicitations shouted, . . .
The Seraphims with their sanctifications shouted, . . .
The Thrones with their strength shouted, . . .
The Spiritual ones with the bodily ones shouted, . . .
Because you have honoured our race with your great power, . . .
Because you have pardoned our sins through your mercy, . . .
Blessed is Christ who lowered himself to our humanity and showed mercy upon us.

70. **Slota'**

Let us pray, peace be with us.

O Lord our God, we are always bound to confess, adore

and praise you who are hidden in your essence, but brought out of the mouth of infants and children your praise, Lord of all for ever. Amen.

71. **Qanona'**

Ps 8, with the following *Qanona'*: O Son, whom the children in Jerusalem praised with their *'Osa'ne'*, graciously save your adorers.

Ps 45, 9–17, with the following *Qanona'*: The Church shouts *'Osa'na'* to the Son of David together with the children and babies of Jerusalem. At your entry to Jerusalem O our Redeemer, the children praised you and shouted *'Osa'na'* to you. O the One who said in his Gospel to his disciples, 'knock and I shall open', open the door to our prayers.

72. **Tesbohta'**

With spiritual eye the children looked at you,

As you were entering, and they acclaimed glory.

Let men and angels shout with *'Osa'na'*:

Glory to your name, O Being hidden from all.

73. **Karozuta'**

Let us all stand well with joy and rejoicing, beseech and say : O our Lord, have mercy on us.

O our Lord, have mercy on us.

O Mighty Lord, Eternal Being, who dwell in the highest of heights, we beseech you. O our Lord, . . .

O You who, in your great love with which you loved us, did honour our race by fashioning it in the image of your glory, we beseech you. O our Lord, . . .

O You who in the faithful Abraham promised good things to those who love you, and in the revelation of the Anointed declared his Church, we beseech you. O our Lord, . . .

O You who do not desire that our nature should perish, but that it should repent (and turn) from the error of darkness to the knowledge of the truth, we beseech you. O our Lord, . . .

O You who alone are the Maker and Fashioner of all creatures and dwell in the bright light, we beseech you. O our Lord, . . .

For the welfare of our holy fathers, the Pope, the Patriarch, the Metropolitan bishop, the Bishop and all those who serve under them, we beseech you. O our Lord, . . .

O merciful God who governs all in his mercies, we beseech you. O our Lord, . . .

O You who are glorified in heaven and worshipped on earth, we beseech you. O our Lord, . . .

Give us victory, O Christ our Lord, in your coming and give peace to your Church, saved by your precious blood, and have mercy on us. Amen.

74. **Slota'**

Let us pray, peace be with us.

O Lord of all, from you, full of mercy and kindness, and

from the great riches of your sweet charity and from the overflowing treasure of your kindness, we ask help and salvation, protection and healing for the pains of our bodies and souls; grant us (these) in your grace and mercy as you are accustomed to, at all times, Father, Son and the Holy Spirit for ever. Amen, *Barek Mari*.

75. **Habartah**

Blessed and adored, wonderful and glorious, high and exalted, and incomprehensible is the eternal mercy of your glorious Trinity, who shows mercy *gratis* towards the sinners. O our good Hope, full of mercy, and the forgiver of debts and sins, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

76. **Madrasa'**

Praise to him who made wise the Hebrew children to shout *'Osa'na'* to the Son of David.

Bate': Our Lord said: Go quickly to that village which is against us and see a colt tied with an ass and standing there, which has not yet bent its tall back to men, and no man has ever rode upon it; from its childhood it was gracing in the woods. Untie it and bring it to me soon.

Zachariah preached and revealed the mystery of his bodily humility. He called Zion and announced her, namely, behold your effulgent King coming to you, riding upon a colt. He showed that his coming to us is meek and pleasant. He consoled the preacher in the accomplishment of his prophecy, when the children praised him with *'Osa'na'*.

The gathering of the multitudes were spreading their clothes before the Son of David, because they were filled with unspeakable and infinite wonder and astonishment; wonder to speak out and astonishment to utter how the word of the prophet who preached and said: You, daughter of Sion, exult exceedingly and rejoice, was fulfilled.

Another One: My brothers, let us speak today of the glory of Christ, and let us sing today in *'Osa'na'* about the greatness of his honour.

Bate': Let us tune the strings of the githar of the vile body that has been exalted, and with the son of Jesse, let us sing to him with a githar of ten strings. Come and rejoice today with the joy of the Son who is from you and raise the voice of your githar and praise him on account of his greatness.

Come, dance as you are accustomed to, in the glory of Christ the King and play unceasingly on your harp the voice of glory to his honour. Before the ark you were jumping and rejoicing with many; rejoice today because the words of your prophecy were fulfilled.

You have made the ark enter the holy temple with great pomp; come, jump and rejoice today with the many in *'Osa'na'* as at the derision of your *Mjata'*, the daughter of Saul, before the ark; come, be mingled today with the heavenly gatherings.

77. **Slota'**

Let us pray, peace be with us.

O Lord of all, we supplicate you, the hope of the just,

the trust of the upright, the consoler of the afflicted, and the great refuge of those who call your holy Name; turn to us O Lord, spare and have mercy on us as you are accustomed to, at all times, Father, Son and the Holy Spirit for ever. Amen.

78. **Sujake'** : *Ps* 131.

QALA' D-SAHRA' : VIGIL

79. **Slota'**

Let us pray, peace be with us.

O Lord of all, the delightful and honourable, the powerful and glorious, the mighty and brave, the strong and full of mercy, the great King of glory, the eternal Being, we confess and adore and praise you always, Father, Son and the Holy Spirit for ever. Amen.

80. **Hullala'** : *Ex* 15, 1–21
Is 42, 10–13+45, 8
Deut 32, 1–43

81. **Slota' d-Lelja'**

Let us pray, peace be with us.

O Lord, let the Name of your Divinity and Lordship be adored, glorified, honoured, exalted, confessed and blessed in heaven and on earth by the rational mouths you have created, and by the glorifying tongues you have formed, and by all congregations of the heavenly and earthly ones, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

82. **'Onita' d-Lelja'**

My soul, praise the Lord; since God stands to judge, flee from evil and do good:

O my miserable soul, you haven't got the lamp of the behaviour of virtue. How will you start for the reception of the bridegroom? The wise virgins did not give oil to the foolish ones; they were despised by their deeds; the bridal chamber was not opened to them. Abraham did not cool those who were burnt in fire and the judge did not pardon who were without repentance; and on account of this, O my soul, take refuge in repentance and say, I have sinned before you, O Lord; show pity and have mercy upon me.

Surraja' d-Surta': Amen, amen, I say to you, that many prophets and kings desired to see what you see and they did not see; and to hear what you hear and they did not hear; and blessed are your eyes that see and your ears that hear.

'Onita' : Blessed are the children who became worthy to see Christ entering Jerusalem and riding upon a colt; and the children were praising him with olive branches saying, *'Osa'na'* in the heights, *'Osa'na'* to the Son of David, blessed is he who has come in the Name of the Lord.

Surraja': And the multitudes were spreading their garments on the way; others were cutting branches from the trees and were throwing on the way; the multitudes who were going before him and were coming after him were shouting and saying, *'Osa'na'* in the heights, *'Osa'na'* to

the Son of David, blessed is he who has come in the Name of the Lord.

'Onita': The children carried branches and the youth harps; and they were singing before the Son of David; the spiritual beings heard the voice of exultations of the children and all (of them) shouted saying, *'Osa'na'* in the heights, *'Osa'na'* to the Son of David, blessed is the one who has come in the Name of the Lord.

Surraja': And when our Lord reached the mountain which is called the mount of olives, the entire company of the disciples began to rejoice and glorify God in a loud voice because of the miracles they saw; glory in heaven and peace on earth; and the multitudes spread their garments and they shouted saying, *'Osa'na'* in the heights, *'Osa'na'* to the Son of David.

'Onita': The babies and the children and the youth with all in different ages sing glory to you, O Lord; for they saw a wonder which your great power wrought through Lazar whose life you saved. *'Osa'na'* in the heights, *'Osa'na'* to the Son of David, blessed is the one by whose voice the dead have come to life.

Surraja': When the high priests and the pharisees saw the wonders he worked, and the children shouting in the Temple and saying, *'Osa'na'* to the Son of David, it displeased them and they said: Don't you hear what they say? Jesus said to them: Have you never read that, from the mouth of the children and babies you have prepared the glory !

'Onita' : Your great power moved the speechless children and they shouted praise in the temple and they accused by their words the scribes, the teachers of law; also the pharisees who denied your glory ! *'Osa'na'* in the heights, *'Osa'na'* to the Son of David, blessed is the One who gave wisdom to the children.

Surraja' : Exult exceedingly, O daughter of Sion, and shout, O daughter of Jerusalem; for, behold your King comes to you as the Just, the Redeemer and the Humble One riding upon an ass and upon a colt, an ass-kid; he will destroy the chariot from Ephrem and the horse from Jerusalem.

'Onita' : Zachariah predicted and said to the daughter of Sion : O daughter of Jerusalem, exult and rejoice, behold your King comes riding upon a despised colt, and the creatures adore before him; *'Osa'na'* in the heights, *'Osa'na'* to the Son of David, blessed is the One who came in the Name of the Lord.

Surraja': When he approached Jerusalem, and came to *Bet-phage* at the side of mount olives, Jesus sent two of his disciples and said to them: Go to this village that is against you and at once you will see an ass tied, and the colt with it; untie and bring it to me; if anyone ask you anything, tell him that our Lord needs it.

'Onita' : At Bethany our Lord sent and brought for him a colt that he may enter Jerusalem riding on it. And the multitudes of Israel saw him and were moved before him; and they started singing his glory: *'Osa'na'* in the heights,

'Osa'na' to the Son of David, blessed is the honour of the Lord.

83. **Slota' d-Subaha'**

Let us pray, peace be with us.

O hidden and glorious Being, who dwells in high heavens, let there be praise to you from all mouths, thanksgiving from all tongues, adoration and honour and exaltation from all creatures, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

84. **Subaha'** : *Ps* 147, with the following *Qanona'* :

'Osa'na' in the heights, praise the Lord in his sanctity, *'Osa'na'* to the Son of David, let all the gentiles praise the Lord; glory to you, O God.

85. **Hapakta'**

He came to his own, and his own did not desire to receive him. Since he saw that they persecuted him, he chose the gentiles and forsook his own. He came to us or he did not come, say the truth? He chose for him the gentiles or he did not choose?

86. **Tesbohta'**

Let there be thanksgiving to the good one who liberated our race from the slavery of the wicked one and of death.

(Let there be thanksgiving to the good one who) pacified the congregation on high which was angry with us because of our wickedness.

Blessed is the merciful one who set out in search of us and was pleased with our life, even when we were not asking him.

And painted our perdition and our conversion in the image of the sheep that was lost (*Lk* 15, 4–7).

(Blessed is the one who) called our race, which strayed away and returned, which was dead and was vivified, heir and son.

And gladdened the spiritual ones through our repentance and rebirth. Ineffable is the great charity which the lover of our race showed towards us.

For, he raised a Mediator from our race and pacified the world with his Majesty.

The new situation which he wrought for our humanity surpasses our own possibilities and that of all creation.

For, he made our body a sanctuary (1 *Cor* 6, 19) in order to fill in it all adoration (*Jn* 4, 22–23).

Come, O terrestrial and heavenly beings, admire and wonder at the exalted condition.

For, our race has risen to the exalted height of the incomprehensible Divinity.

Let the heaven and earth and everything in them together with us praise (*Rev* 5, 13) the one who exalted our race.

(The one) who renewed our image (2 *Cor* 3, 18), wiped out our iniquity, called us in his name and subdued everything to us.

He who exalted us above everything is worthy of praise from all mouths.

And let us all sing praise to him for ever and ever, Amen and Amen.

87. **Karozuta'**

Let all of us stand well with joy and cheerfulness and beseech and say : Our Lord, have mercy on us.

Our Lord, have mercy on us.

O Christ who was born and appeared for our redemption from our fathers Abraham and David, we beseech you. Our Lord, have mercy on us.

O Christ who has accomplished today by *'Osa'na'* the covenants and promises to our fathers, we beseech you. Our Lord, have mercy on us.

O Christ who by your entry into the city of Jerusalem typified our entry into the heavenly Jerusalem, we beseech you. Our Lord, have mercy on us.

O Christ who by the invincible power of your divinity moved your enemies to start with *'Osa'na'* in adoration of you, we beseech you. Our Lord, have mercy on us.

O Christ who by the powerful beckoning made the children and Hebrew babies to praise you beyond their nature with *'Osa'na'*, we beseech you. Our Lord, have mercy on us.

O Christ who showed your crucifiers, the thirsty ones of

your blood, that you go by your own will to die for our salvation, we beseech you. Our Lord, have mercy on us.

O Christ who by your riding upon an ass and upon an ass-kid, typified the subjection of the gentiles and the Israelites under the yoke of your Lordship, we beseech you. Our Lord, have mercy on us.

O Christ who were glorified by the old and the young with *'Osa'na'* and with myrtles and olives for the revelation of your mercy to us, we beseech you. Our Lord, have mercy on us.

O Christ who before your passion and death showed your victory over your enemies and rebuked their audacity towards you, we beseech you. Our Lord, have mercy on us.

O Christ who cursed and made the fruitless fig tree dry out, and by it showed the destruction of Jerusalem and the scattering of the crucifiers, we beseech you. Our Lord, have mercy on us.

For the health of our holy fathers – the Pope, the Patriarch, the Metropolitan Archbishop or Bishop – and for all their co-ministers, we beseech you. Our Lord, have mercy on us.

O merciful God, who by your mercy governs everything, we beseech you. Our Lord, have mercy on us.

He who is glorified in heaven by the spiritual orders, and

on earth is praised by the babies and children with *'Osa'na'*, we beseech you. Our Lord, have mercy on us.

O Lord, redeem and pacify your people who have believed in you and have celebrated you with *'Osa'na'*, O Christ, our victorious King, have mercy on us. Our Lord, have mercy on us.

SAPRA', THE MORNING PRAYER

88. Slota' d-Sapra'

Let us pray, peace be with us.

O eternal King and eternal in kingship, whose kingdom is an everlasting kingdom, and whose sceptre of the power of his Lordship is confirmed unto generations, around the hidden palace of whose eternal place, the rational flames of angels and the incombustible arrays of archangels encircle, and within the bosom, not terrestrial but spiritual, the land of life and place of holy light, the luminous angels and spiritual legions fly up and hover over through rational lightnings, and great splendour around the unapproachable darkness of the abode of the unrevealed mysteries, he who is above the highest rank of the rational beings, i.e., the glorious Cherubims and the holy Seraphims, the nature of whose existence is fixed in a hidden tabernacle, and the holy litter of the abode of whose existence is born by the unyoked shoulders of luminous arrays and spiritual companies; and from the rational cencers of spiritual mouths the thrice holy sweet whispering melodies of spiritual praises are incensed; around the

unattained decoration of the holy of holies of the incomprehensible mysteries, he who willingly hid the royal purples of his invisibility and concealed the holy garments of his occult nature and took a human body to liberate us from slavery under whose holding power of death we were suppressed, and who brought himself down without being removed from the throne of the temple above, and who is carried in procession today upon the weak loins of a colt the ass-kid, he who changed the heavenly Jerusalem to the symbolical Jerusalem below, and left the chariot of fiery vision, you start in shining flights by riding on a weak colt and dropped the sweet whisperings of the ministers of eternal power; and placated by the speeches of little children's mouth, bound by the hook of childhood for our redemption; He who today, from the children's tongues made to speak out praises of his glory; and the symbols of his entry into the eternal kingdom, the holy Sion, was symbolized today. We praise and sanctify and beseech you, O Lord; move the harps of our tongues that we may make new and sweet speeches of your praises; and sanctify our defiled lips with the glory of your *'Osa'na'*. Grant us that we may spread the clothes of our hearts before the colt of your commandments. And with the children of Sion shout loudly before you and say, *'Osa'na'* in the heights for the exalted ones, *'Osa'na'* in the depths for the lowly ones, *'Osa'na'* to the Son of David, blessed is the one who comes in the name of the Lord; and make us worthy to wear the beautiful garments of a just life; and to put on the stoles woven by the threads of humility; and cut off with the axe of your mercy the sticks of envy from the paradise of our souls; and dry away by the power of your word the fig tree of sins from the garden of our minds; and cool down the fire of debts

which was burning in our people; and destroy the heat of envy of the scribes and pharisees which was kindled in our Church; give protection under the care-taking wings of your spiritual mercy to your holy Catholic Church, which is espoused to you; make victorious her pastors and her bishops with perpetual victories; protect her doctors and students with your perpetual help; adorn her priests with spiritual excellence; protect her deacons with heavenly protection; enrich her orthodoxy entirely in your Church with the riches of abounding blessings; and on the day when the arrays of angels shout *'Osa'na'* before you, and the heavenly eagles gather together to hover over you and the virgin lamps shine by the rays of your glory, may we become worthy to meet your face with confidence, and enter into the royal mansions that will be prepared for the just and the righteous at your right hand in your grace and mercy, and may our service please you, Lord of all, Father, Son and the Holy Spirit for ever. Amen. *Barek Mari.*

89. **Habartah**

O splendid and glorious King, who is from eternity, who by the hidden light which is from the dawn of his existence, the rays of knowledge, has become brilliant, and by the shining lights which, sent forth from the hidden cloud around the place of the altar of his glory, the eyes of the Seraphic arrays, are dimmed, the rational lights of the incombustible arrays stand around the dominion of his glorious land. And within the spiritual womb which is a celestially understandable place of life and fountain of light, they fly up and hover over incessantly. He who reveals the splendour of the rays of his light upon the

sanctifying minds of theologians who are permeated with the theories of spiritual contemplation and are become stars by the knowledge of the Holy Spirit, we beseech and request: Our Lord and our God, receive the spiritual offerings of our prayers and praises, with the praises of the children of Sion, your *'Osa'na'* singers, and let the little words of our canticles be mixed with the praises of the little ones, your glorifiers; and let the voice of our *'Osa'na'* please you with the children of Jerusalem, your celebrators; and let our cymbols and harps be pleasing to you with the praises of the gatherings of the disciples, celebrating your feasts; and grant us that with all purity of conscience we may spread our hearts instead of clothes before the colt of your commandments and destroy from our souls the evil envy of the scribes and pharisees and priests of filth, your haters; and save us from the punishment which you decreed against the fruitless fig tree, which is a sign and symbol of the community of your crucifiers; and make us worthy to offer you in your spiritual temple, spiritual sacrifices with a mind bubbled with spirit and turned to you alone; and let us celebrate with love and fear, with all our heart, the remembrance of your feasts; and let us please you all days of our life with a good and fruitful life and be reconciled to you; and make us participate in your mysteries and gladen us with your bliss that we may glorify you in your feasts and exalt you in your communities and praise you in *'Osa'na'* with the Cherubims praising you, and the Seraphims sanctifying you, by your grace and mercy. O Creator of light in your goodness, and ordainer of darkness in your wisdom, knowledge and divinity, which is incomprehensible to the spiritual and bodily ones, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

90. *Ps* 100 with the following *Qanona' d-Sapra'* or *b-rasit:*

91. **Qanona' d-Sapra'** or **B-rasit**

In the beginning, the merciful being and the unlimited ocean created all this in his goodness without request or necessity; and at the end, when the time was ripe according to the decree and decision, he sent to the world the vivifier, the fountain of mercy and kindness; the Spirit announced his conception; at his birth the promise was fulfilled; by his baptism, the fountain of gifts, he propitiated our earthly nature; and by his fast he defeated Satan and crushed the head of the wicked imposter; and today he entered Jerusalem to sanctify the children of the just, the seed of Abraham, the faithful. And when they stood in dispute, he granted the world pardon; O sweet and merciful One, the King of kings, full of mercy, the liberator and renovator of all, the children shouted *'Osa'na'* to you beyond their nature. O Christ, merciful Lord, give health to the sick, acceptance to those who are away, and protection to those who are near; be a consoler to the oppressed, and protect our race from affliction and grant salvation. To you exaltation and dominion from every mouth and tongue. The Lord gives light; we render glory to you.

92. **Slota'**

Let us pray, peace be with us.

O Lord, all the creatures you have created offer you praise and thanksgiving; for to them, you alone are the true light that enlightens the world (*Jn* 1, 9) and all

creatures, in your goodness and mercy, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

93. *Ps* 91 with the following *Qanona':*

"When the Creator prepared the light, the angels wondered at it, and when it dawns at every morning, they and we praise him".

Glory be to the Father, . . . Amen and amen.

"When you created that diffused light, the spiritual ones praised you, they came to know that he who had created the light, had created them too".

After repeating the first two versicles of the psalm:

"You are glorified by the angels and are praised by men, and all of them together equally cry out and say: blessed is your Entry to Jerusalem".

94. **Slota'**

Let us pray, peace be with us.

O Lord, praised is the great confidence in your divinity, high and exalted is the wonderful refuge in your Lordship. No one who hopes in you, trusts on you, calls upon your holy name, and supplicate you at all times and hours, will be confounded: Lord of all, Father, Son and the Holy Spirit for ever. Amen.

95. *Ps* 104, 1–16a, with the following *Qanona':*

"O God, glory is fitting to you".

Ps 113, with the following *Qanona':*

"Glory is fitting to you, for you are the creator of light".

96. **Slota'**

Let us pray, peace be with us.

O Lord, you alone are the creator of light and the ordainer of darkness in your wisdom (*Gen* 1, 1-5. 14-19), and the enlightener of creation through the medium of the sun and the moon your lights, and all the luminaries of night and day are the work of your hands. To you adoration is due, to you thanksgiving is fitting; for there is no other God except you (*Is* 45, 5-7), Lord of all, Father, Son and the Holy Spirit for ever. Amen.

97. *Ps* 93, with the following *Qanona':*

"We adore you, O Eternal Being"

Pss 148, 150 and 116 follow *Ps* 93; and the whole is concluded with the following *Qanona':*

"O Lord the giver of light, we offer you praise".

98. **Slota'**

Let us pray, peace be with us.

O Christ the true Light (*Jn* 1, 9), and the glorious image from the Father (*Col* 1, 15-20), and who was revealed and made manifest in this world by the first-born of our race for the renewal and redemption of our race. We offer you glory and honour, thanksgiving and adoration, at all times, Lord of all, for ever. Amen.

99. **D-Sapra'**

The whole earth praises the Lord:

Every breath and all creatures adore you, for you are an effulgent light and renovator to them.

Serve the Lord with joy: Every breath....

Enter before him with praise:

The children shouted to you an unusual *'Osa'na'*, blessed is the King who shone to us from the house of David.

Know that he is the Lord our God:

On this holy day, the milk sucking children praised you, O Lord, with their *'Osa'ne'*.

It is he who made us and not we:

With delight the daughters of crucifying Sion started to meet our Lord and celebrate him with *'Osa'ne'*.

We are his people and the sheep of his fold:
Exult and rejoice, O Hebrew children, and shout glory to Jesus, who entered Jerusalem, riding on a colt.

Enter his doors with thanksgiving and his courtyard with praise:

The power which strengthened the children to shout glory may strengthen our community to celebrate the day of his entry.

Thank him and bless his name:

Protect the children who shouted *'Osa'na'* to you, O Lord, by the right hand of your mercy and your grace.

For the Lord is good and his grace is for ever:

How glorious and excellent is the humility which our Lord Jesus was showing on his entry to Jerusalem.

And his faith unto generations:

Let the forest rejoice with flowers; let the earth exult with the children, shouting and saying *'Osa'na'*.

Glory be to the Father, and to....:
Every breath and.... (first strophe).

100. For ever and ever. Amen and amen:

In the dawn of morning it is you O Lord that we praise; for you are the Redeemer of all creatures; give us in your mercy a day filled with peace and prepare for us the forgiveness of sins; do not frustrate our hope nor shut your door in our face, nor refuse us your care, nor punish us as we deserve; for you alone know our weakness. O our Lord, sow in this world charity, peace and concord; establish priests, kings and judges, pacify those who are high, heal the sick, protect the healthy and forgive the debts of all men.

101. **Slota'**

Let us pray, peace be with us.

O Lord, in your goodness and mercy, make us worthy of the glorious light of your manifestation and the joyful appearance of your coming, for which all the creatures you have created look, hope and expect, so that in this light we may rejoice and be gladdened with the true ones, the children of your mysteries, in Jerusalem above, Lord of all, for ever. Amen.

102. **Tesbohta'**

Light has dawned on the just, and on the upright happiness:

Our Lord Jesus Christ has dawned on us from the bosom of his Father; he has come and brought us out of darkness and has enlightened us by his bright light.

Day-light has dawned on men and the power of darkness has fled away; the light from his Light has dawned on us and has enlightened our dark eyes.

He made his glory dawn on this world and he enlightened the depths below; death has been vanquished and darkness has fled away, and the doors of *Siol* have been broken.

And he enlightened all the creatures which were in darkness from the beginning; the dead lying in dust rose up and gave praise (to him), because they have received redemption.

He brought redemption and gave us life, and he ascended to his Father, to the height, and he will come again in his great glory and will enlighten the eyes of all those who were awaiting for him.

Our King will come in great glory and will light our lamps; let us go out to meet him and rejoice in him as he rejoiced in us, and he will gladden us with his bright light.

Let us offer praise to his Majesty and confess his exalted Father; for great is his mercy and he sent him to us and gave us hope and redemption.

His day dawns all on a sudden and his saints will go out to meet him; and all those who laboured, toiled and were ready will light their lamps.

The angels and the vigilent ones of heaven will rejoice at the glory of the just and of the holy, and they will place

crowns on their heads and (all of them) together will sing and praise (him).

O brethren, stand up and be ready to praise our King and our Redeemer who comes in his glory; and he will gladden us with his bright light in the kingdom.

103. (Another one)

The light of the Anointed One's epiphany has made the earth and heaven rejoice:

Error in the similitude of darkness had spread over the creatures and the light of the Anointed One has shone forth, and the world gained comfort.

The night resembles the time from Adam till now, and the day of the Anointed One's manifestation is exactly as the course of hours of the day time.

Our Lord named the beginning of his preaching also as morning; and the evening time, which gives the world rest from its labour, the end.

The priests, kings and prophets were expecting this hope and the Creator has given them rest in the heaven of the day of his manifestation.

The created things which were troubled by sin found rest in his manifestation, and the world began to meditate intimately on things to come.

He handed over a new testament to those who received his teaching and sealed it with his own blood that his promises should not lie.

With promises of the heavenly kingdom he fixed the course of rational beings and behold they, the heavenly and earthly beings, wait for his manifestation.

Now the manifestation of the King who reigns from our race is fast approaching; come let us be ready to see him (come, let us hasten to see him) in the company of heavenly beings.

Let us prepare for ourselves the oil of love for that day which is full of fear lest we hear that voice, "I know not your deeds".

With the coin of the word of doctrine may we be paid while we live, that we may be made worthy to hear that voice, "come, receive the things promised to you".

In the hope of the life to come, let us speed up the ship of our mind, and in love and faith may we search the haven of joys.

A light has shone forth to the righteous; and gladness to those who are upright of heart.

104. **Hymn, Barek-Kolhon**

All the works of the Lord, bless the Lord; the heavens of the Lord, bless the Lord.

D-Barek

The children praised with *'Osa'ne'* and exalted with olive branches Christ who shone to us from David for the redemption of all creatures.

'Osa'na' above in the heavens to the Son of David, the expectation of gentiles, who brought out his glory from the mouths of the old, the children and the youth. Blessed is the one whose power was revealed to the children who praised him with a new praise; and he shattered the rebellious ones, unfaithful to his Lordship, to all parts.

All the works of the Lord, bless the Lord; the heavens of the Lord, bless the Lord.

The angels of the Lord, bless the Lord; the waters above the heaven, bless the Lord.

All the powers of the Lord, bless the Lord; the sun and the moon, bless the Lord.

The stars of heaven, bless the Lord; the rain and the dew, bless the Lord.

All the winds, bless the Lord; the fire and the heat, bless the Lord.

The night and the day, bless the Lord; the light and the darkness, bless the Lord.

The cold and the heat, bless the Lord; the snow and the ice, bless the Lord.

The lightnings and the clouds, bless the Lord; all the earth, bless the Lord.

The mountains and the hills, bless the Lord; all that spring from the earth, bless the Lord.

The seas and the rivers, bless the Lord; the fountains of waters, bless the Lord.

The fishes and all that creep in water, bless the Lord; all the birds of heaven, bless the Lord.

All the wild beasts and domestic animals, bless the Lord; the sons of man, bless the Lord.

The sons of man, bless the Lord; those of the house of Israel, bless the Lord.

The priests of the Lord, bless the Lord; the servants of the Lord, bless the Lord.

All the spirits and the souls of the just, bless the Lord; the innocent and the humble of heart, bless the Lord.

Hananja', Azarja' and Misael, bless the Lord; Apostles and prophets, bless the Lord.

The martyrs of the Lord, bless the Lord; all who stand in the house of the Lord, bless the Lord.

105. **Dalbakta'**

Let the company of prophets rejoice and let them shout glory with *'Osa'ne'*. Let Moses, son of Amram, rejoice because the prophet whom he prophesied has risen up. Let Jacob rejoice because the king about whom he said that he will tie his colt with vine-shoots and the ass-kid with dry sticks has come. Let David, son of Jesse, rejoice because what he said is accomplished, namely, from the mouth of the young and the children the glory of the Lord has been prepared. And we, my brothers, let us shout *'Osa'na'* to the Son of the Lord of all.

106. **Slota' d-Tesbohta'**

Let us pray, peace be with us.

Lord of all, we praise, exalt, sing and glorify the hidden and occult nature and incomprehensible goodness of your glorious Trinity at all times, Father, Son and the Holy Spirit for ever. Amen.

107. **Tesbohta'**

Glory to God in the heights and on earth peace and good hope to men; we adore you, we praise you, we exalt you, O Eternal Being, the hidden incomprehensible nature, Father, Son and the Holy Spirit, King of kings and Lord of lords, who dwells in bright light, and whom no man has seen nor is able to see. You alone are holy, you alone are strong, you alone are immortal, we praise you through the mediation of the good things we have (our good things); Jesus Christ, the Redeemer of the world, and the Son of the High, the Lamb of the living God, who takes away the sin of the world, have mercy on us. O the One who sits at the right hand of the Father, receive our supplication. You are our God, you are our Lord, you are our King, you are our Redeemer, and you are the Forgiver of our sins. The eyes of all men are turned on you. O Jesus Christ, glory be to God your Father and to you and to the Holy Spirit for ever. Amen.

108. **Slota'**

Let us pray, peace be with us.

O Lord, we offer praise and honour, thanksgiving and

adoration to you and to your Christ and to your living, holy, life-giving and divine Spirit at all times, Lord of all, for ever. Amen.

109. Rfr. n. 23

110. Rfr. n. 2

111. **Slota'**

Let us pray, peace be with us.

O the merciful One, whose name is holy and whose dwelling is holy, and the place of whose rest is holy and holy are the heavenly powers that sanctify you by their songs, and who is sanctified incessantly by the spiritual and bodily beings with holy voices; O our Lord and our God, sanctify the temple of our souls, purify our consciences, forgive our debts, and whiten our stains; O Lord, make us pure dwellings for your exalted divinity, and adorned temples that are used to the honour of the ministry of your charity; O the One who sanctifies all by the power of his Word and of his Spirit, Lord of all, for ever. Amen. *Barek Mari*.

112. **Habartah**

O Lord, you are essentially holy, eternally glorified, incomprehensibly high, and exalted above all, and you are adored by angels and men in Trinity and Unity; O the great king of glory, the Being who is from eternity, we confess and adore and glorify you at all times, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

113. Rfr. nn. 33–50

114. **Huttama'**

O our Lord and our God, in your goodness, grant at this (time of) morning, deliverance to the oppressed, release to the bound, consolation to the afflicted, healing to the sick, access to the far off, protection to the nearest, forgiveness to the sinners, acceptance to the repentant, exaltation to the just, provision to the poor, discovery to the lost, return to the dispersed, good and acceptable remembrance to the dead, mercy and compassion to all who are created and made; and provide us and all men, the weak and sinful ones, those that are useful to us and that are pleasing to your Lordship, in your goodness and mercy, now and at all times, for ever and ever. Amen.

TAKSA D-RAZE, ORDER OF THE MYSTERIES

(namely, the Proper of the day for *Qurbana'*)

115. **The Prayer for Blessing the Branches**

(They begin the celebration in a chapel or specially prepared place outside the church. The bishop, priests and other ministers vest themselves, and begin the celebration according to the order of the *Raza.* The blessing is better done after the *Marmita'*. The people hold olive branches or palm leaves in their hands.)

Extend your right hand, O Lord, and bless these olive branches (palm leaves) which are carried in our hands for your honour and for the celebration of your holy feast, Lord of all for ever. Amen. (then the celebrant blesses over them)

116. **Marmita d-Raze'**: *Pss* 144, 145, 146.

117. **Aqapta'**

And I as the glorious olive in the house of God: I hoped in the grace of God (*Ps* 52, 8)

118. **D-Qanke**

Blessed are those, who are blameless in their way (*Ps* 118, 1):

Blessed are the children who became worthy to see Christ as he was entering Jerusalem, riding upon a colt, and the children were praising before him with olive branches, singing *'Osa'na'* in the heights, *'Osa'na'* to the Son of David, blessed is the one who came in the name of the Lord.

And who are upright in their heart (*Ps* 124, 4): Blessed are....

Glory be to the Father, and to the Son and to the Holy Spirit:

The children carried the branches and the young the harp; and they were singing before the Son of David; and the spiritual ones heard the voice of the felicitations of the children and all (together) shouted saying *'Osa'na'* in the heights, *'Osa'na'* to the Son of David, blessed is the one who came in the name of the Lord.

119. **Qerjane'**: 1) *Gen* 49, 1–12. 22–26
2) *Zach* 4, 8–14 + 7, 9–10 + 8, 4–5. 12–19 + 9, 9–12

120. **Surraja'**

Then all the trees of the forest will exult: Let us celebrate the entrance of the Anointed One in spiritual canticles, *Halleluija', Halleluija', Halleluija'.*

Before the Lord who comes to judge the earth: Let us celebrate the entrance of the Anointed One in spiritual canticles, *Halleluija', Halleluija', Halleluija'.*

121. **Sliha'**: *Rom* 11, 13–24

122. **Zummara'**

Lord our Lord, how glorious is your name in the whole earth; for your glory is above heavens. From the mouth of young men and the children you have brought out your praise because of your enemies; and that you may destroy the enemy who is wicked; and because your heavenly ones saw the works of your fingers, the moon and the stars which you have made (*Ps* 8, 1–4).

123. **Evangalion**: *Mt* 20, 29–21, 22

124. **D-Raze'**

Lord our Lord, how glorious is your name in the whole earth (*Ps* 8, 1):

When the Hebrew children spoke out beyond their nature, and rebuked the faithlessness of their fathers, and with wonder were praising him who was sitting on a colt as he was celebrated on the clouds; and with them, behold we also shout, *'Osa'na'* in the heights, blessed is he who

ame and will come in the name of the Lord in great glory o save the souls of all of us.

nd their tongue as a sharp sword (*Ps* 57, 4) to nnounce in Sion the name of the Lord (*Ps* 102, 21): When the Hebrew....

25. **D-Bem**

The nature longed to receive in faith the gift of the mysteries which is set before us. It is the body which was broken for our redemption and the blood of the covenant which was shed for us. This is the vivifying "red-hot coal" which touched the prophet and by which his sins and debts were forgiven. Come, let us all with carefulness and sanctity approach him and with the spiritual angels and holy Seraphims, united in one voice, glorify him and say *Halleluija'*.

Bate': He will tie his colt to the vine and his ass-kid to the dry sticks. Come, let us all with carefulness.... *Halleluija'*.

He will whiten his garment with wine and with the blood of grapes his overcoat. Come, let us all with.... *Halleluija'*.

His eyes are red with wine and his teeth are white as milk. Come, let us all.... *Halleluija'*.

D-Pagrak wa-Dmak

O Lord, you have fed us with your Body and Blood. Now we ought to render thanks to your name. The children

glorified him with their *'Osa'ne'* and rendered glory to the Father who sent him. Blessed is Christ who came in love from the house of David and redeemed our race. On this day the children carried olive branches and started for his reception.

126. **Tesbohta'**

Strengthen O Lord, the hands which have been outstretched to receive the Most Holy unto the forgiveness of sins. Make them worthy to bring forth fruits everyday for your divinity. Make the lips which have praised you within the sanctuary worthy of singing your glory. Let not the ears which have heard the sound of your praises hear the voice of terror. Let the eyes which have beheld your great mercy also behold the blessed hope which comes from you. Dispose the tongues which have cried holy, for the speaking of truth. Make the feet which have walked in the churches, walk in the region of light. Renew the bodies which have eaten your living Body unto new life. To our congregation, which has adored your divinity, grant all help and may your great love always remain in us and may we abound in it for the singing of your praises. You open the gate to the prayers of us all, and may our service also find entrance into your presence.

II

MONDAY OF THE HOLY WEEK

RAMSA', THE EVENING PRAYER

1. Rfr. I nn. 1–2
2. **Slota'**

Let us pray, peace be with us.

We confess your Divinity, O my Lord, and adore your Lordship and offer uninterrupted and perpetual glory to your exalted Trinity at all times. Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

3. **Hullala'**: *Pss* 11–21. At the end of *Hullala'*, rfr. I n. 5.
4. **Slota'**

Let us pray, peace be with us.

O God, sweet and compassionate One, full of mercies, the great King of glory, the eternal Being, we confess, worship and glorify you at all times, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

(the deacon goes round in the church or chapel and censes the people)

5. I will always bless the Lord (*Ps* 34, 1):

As the fragrance of sweet incense, and the smell of pleasant censer, receive, O Christ, our Saviour, the request and prayer of your servants.

And his praises shall ever be in my mouth (*Ps* 34, 1)
As the fragrance of sweet incense, ...

Glory be to the Father . . . . From eternity to eternity. Amen and amen: As the fragrance of sweet incense, ...

6. Rfr. I nn. 8–12

7. **Surraja' da-Qdam**: *Ps* 42, 1–4abc.

8. **'Onijata' da-Qdam**

Like a hart that cries after the water brook (*Ps* 42, 1): Who will give me a fountain of tears and a pure heart to weep and lament and groan with loud sighing over the years of my life which are wasted in vanities without profit? And I was at fault in my conduct.

Woe to me, that my sojourn is prolonged (*Ps* 119, 5): Woe to me that it happened to me, that the evil one has spread a snare for me and I have fallen in it. You, O my Lord, have made me free. And I have despised your commandments; and when the evil one saw that I was careless, he spread a snare for me and I fell into it. Deliver me, O my Lord, from the evil one who has led me captive.

Glory be to the Father and to the Son and to the Holy Spirit:

By the prayers of the Virgin Mary, the blessed Mother, may your worshippers, O my Lord, be preserved from the wiles of the crafty one. And grant us to fulfil your will both in words and deeds and to sing to you glory at all times.

From eternity to eternity. Amen and amen.
O Christ our Saviour, by the prayers of your Saints who have kept your commandments, the Prophets, Apostles, Teachers, Martyrs, Priests and Monks, keep the assembly

of your worshippers from the wiles of the crafty one and strengthen us to fulfil your will.

And let the people say: Amen and Amen.
A robe of grace woven by the Holy Spirit are You, O our Father (St. Thomas the Apostle). You have poured forth by your steadfast deeds a fountain of heavenly blessings, and you have given the flock of your pasture to drink of the word of spiritual life. And behold, the crown of victory is kept for you!

9. Rfr. I nn. 14–15

10. Rfr. I n. 17

11. **Surraja' d-Batar**: *Ps* 122, 1–3a

12. **'Onijata' d-Batar**

I raised my eyes to you, O the One who dwells in the heavens (*Ps* 122, 1): I raised my eyes to you, O the One who dwells on high, for you have brought me into being and by your will have you created me. Send your strength and make whole my sickness, and heal my pains with the medicine of your compassion. For, you are the true Physician, who cures without price. By your mercies heal my pains and sickness.

Let your mercies prevent us quickly (*Ps* 79, 8):
Let your mercies, O merciful Lord, prevent us quickly. For behold, our hands are stretched out to you and our heart to heaven, to make request to you and to beseech that you would forgive our trespasses and pardon our sins, and rescue us from the evil one, who threatens to destroy us, and that you would strengthen us to fulfil your will.

Glory be to the Father and to the Son and to the Holy Spirit. By the prayers of Mary who brought you forth and John who baptized you, Peter and Paul the Preachers and the four Evangelists and (St.) Stephen, and the band of the Teachers (*Malpane'*), and our illustrious Father (St. Thomas), and all our departed, and the twelve Confessors and the martyr *Giwargis*, protect O our Lord, our land and all those who dwell in it.

From eternity to eternity. Amen and Amen.

By your ascension, O our Lord Jesus, you have exalted our dust, and have caused us to sit on the right hand of the Father on high by your love. By the descent of your Spirit you have made our childhood wise; and by the Cross of your light you have illumined our knowledge. By the hallowing of the holy Church, you have hallowed our nature. Adorable is your dispensation which was for our salvation.

13. **Qerjane'**: *Gen* 37, 1–22
Joshua 22, 21–29

14. **Surraja'**: *Ps* 84, 1–4

15. **Slota'**

Let us pray, peace be with us.

We beseech you, O wise ruler, who marvellously care for your household, the great treasure-house which pours forth all help and blessings in mercy. Look upon us, O my Lord; pardon us, as you are wont to, at all times, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

16. **Sliha'**: *Heb* 1, 1–14

17. **Zummara'**: *Ps* 54, 1–2

18. **Evangalion**: *Jn* 11, 47-12, 11

19. Rfr. I nn. 19-26: *note:* at the beginning of *Karozuta'*, "in sorrow and earnestness" is to be said instead of, "with joy and rejoicing".

20. **'Onita' d-Ramsa'**

O the shepherd of Israel, listen:
O the good shepherd of our souls, protector and redeemer of all, lead us according to your will under the shadow of your right hand; and receive the rational fruits of our lips which in thanksgiving we offer you. Grant us mercy and kindness from your rich treasury.

Feed and lead them unto eternity: O the good shephered....

21. Rfr. I n. 28

22. **Surraja'**: *Ps* 28, 6-9

23. Rfr. I n. 2

24. **Slota'**

Let us pray peace be with us.
We beseech you, who does make your Church to grow and crown those who love you and make your athlets to triumph, and help your saints in their glorious, holy, life-giving and divine contests; turn, O my Lord, pity and have mercy upon us, as you are wont to, at all times, Lord of all, Father, Son and the Holy Spirit, for ever. Amen, bless O my Lord.

25. **Habartah**

By the prayer of your saints, O our Lord and our God, be reconciled to us, and by the request of your true (disciples) make our sins to pass away and pardon that which is wanting in us; make our enemies peaceful,

quicken our departed, and make us worthy of the excellent glory of your kingdom with the just and righteous who fulfil your will in Jerusalem, which is above, Lord of all, Father, Son and the Holy Spirit, for ever. Amen, bless O my Lord.

26. Rfr. I nn. 33-57.

LELJA'-SAPRA': THE NIGHT AND MORNING PRAYERS

LELJA', THE NIGHT PRAYER

27. Rfr. I nn. 1-2
28. Rfr. I n. 59
29. **Hullala'**: *Pss* 1-10
30. Rfr. I n. 61
31. **Hullala'**: *Pss* 11-21
32. Rfr. I n. 63
33. **Hullala'**: *Pss* 22-30
34. **Slota' d-Subbaha'**

Let us pray, peace be with us.

O Lord of all, let there be praise to you from the heavenly beings and thanksgiving from the earthly ones; adoration, glory and exaltation from all that you have created and arranged in heaven and on earth, Father, Son and the Holy Spirit, for ever. Amen.

35. **Subbaha'**: *Ps* 34 with the following *Qanona*:

"Blessed is the King who gave victory to his athletes in their contests".

36. **Tesbohta'**

Blessed is Christ who came for our redemption; And accomplished all mysteries by himself. Our Lord cursed

the fruitless fig tree, in order to make known and show his power to his disciples.

37. **Karozuta'**

Let us all stand in sorrow and earnestness, and beseech and say: our Lord, have mercy on us.
Our Lord, have mercy on us.
O the mighty and omnipotent Lord, the God of our fathers, we beseech you. Our Lord, have mercy on us.

O the Holy and Glorious One, who dwells among the saints and whose will is pleased with them, we beseech you. Our Lord, have mercy on us.

O the King of kings and the Lord of lords, who dwells in bright light, we beseech you. Our Lord, have mercy on us.

O the One whom none from among men has seen nor is able to see, we beseech you. Our Lord, have mercy on us.

O the One who wills that all men may live and turn to the knowledge of truth, we beseech you. Our Lord, have mercy on us.

For the health of our holy fathers – the Pope, the Patriarch, the Metropolitan Archbishop or Bishop – and for all their co-ministers, we beseech you. Our Lord, have mercy on us.
O merciful God who governs all things in your mercy, we beseech you. Our Lord, have mercy on us.

O you who are glorified in heaven and adored on earth, we beseech you. Our Lord, have mercy on us.

O Christ our Redeemer, make your peace and tranquillity dwell in the community of your adorers and have mercy on us. Our Lord, have mercy on us.

Mawtba' II

38. **Slota'**

Let us pray, peace be with us.
May the prayer of our feebleness please you, O our Lord and our God, and may the request of us who are weak enter before you, and may your mercies greatly intercede for our sinfulness; and from the great treasury of your compassion, may the petitions of our need be answered, at all seasons and times, Lord of all, for ever. Amen.

39. **Hullale'**: *Pss* 37–49

40. Rfr. I n. 68

41. **'Onita' d-Mawtba'**

O the shepherd of Israel, listen:
O the shepherd, who handed over himself for us, have pity upon your people and upon the sheep of your fold.

Feed them and lead them unto eternity:
O the shepherd, who handed . . . .

Bless the cycle of the year with your grace:
O our Lord, receive our supplications in your mercy, and bless the cycle of the year with your grace.

Redeem your people and bless your inheritance:
O Christ who redeemed us, by the sacrifice of yourself, have mercy on your Church, redeemed by your Cross.

(If needed, sing also the *Suhlapeh d-Qala* 14)

Glory be to the Father and to the Son and to the Holy Spirit:

O the shepherd who handed . . . .

From eternity to eternity. Amen and Amen:
O Son of God, who was sacrificed for us, protect your Church in your great mercy.

42. **Slota'**

Let us pray, peace be with us.
Glory to you from all mouths, and confession from all tongues and worship and honour and exaltation from all creatures, O secret and glorious Being, who dwells in the exalted heights, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

43. **Subbaha'**: *Ps* 43 with the following *Qanona:*

"Judge me O Lord, with my adversaries; and let your help accompany me".

44. **Tesbohta'**

Praise to you, O God, praise to you, O God. Day and night praise to you, O God.

Always and at all times have mercy on us, O God, in your compassion. We ask from you mercy and forgiveness of sins.

Destroy from us the evil one who always set snare for us. And protect us through your living sign, so that the evil one may see (it) and turn back.

And overshadow your right hand, full of mercy, on us, O Lord.

O Lord, your mercy (is) for ever, and do not cast away the work of your hand.

O Christ, who redeemed us by your Cross, let your Cross be a fortress to us.

O our Lord Jesus, let there be praise to you, and thanksgiving to the Father who sent you; and *halleluija'* to the Holy Spirit from eternity to eternity.

45. Rfr. I nn. 73-75

46. **Madrasa'**

Blessed is he whom the prophets depicted.

Bate': The blessed tree came towards us in his love, and the wood absolved the wood, and the fruit cut out the fruit, the killer of life.

In Eden, also in the world, the parable of our Lord; and who is able to gather the types of his mysteries, because the whole of him is signified in all things.

In the books it is written; he is marked in the natures; in the prophets his truth; in the priests his mercy; in the kings his head is crowned.

47. **Slota'**

Let us pray, peace be with us.

O Lord, to your hidden nature which is incomprehensible and boundless to the design and understanding of all creatures, glory and voices of praise and adoration are proper and fitting, just and becoming in heaven and on earth, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

48. **Sujake'**

Ps 50 with the following *Qanona':*

"Blessed is he who by the sacrifice of his Beloved dissolved and destroyed all sacrifices."

QALA' D-SAHRA': VIGIL

49. **Slota'**

Let us pray, peace be with us.
May the sounds of our *halleluijas* please you, O our Lord and our God, and the melodies of our songs; and accept from us in your grace the spoken fruits of our lips, which we offer with praise to your glorious Trinity, night and day, Lord of all, for ever. Amen.

50. **Marmita'**: *Pss* 59-61

51. **Slota'**

Let us pray, peace be with us.
Make us worthy, O our Lord and our God, joined with the watchful ones and the companies of angels, in voices full of confession to sing praise to your glorious Trinity, night and day, Lord of all, for ever. Amen.

52. **Marmita'**: *Pss* 62-64

53. **Slota'**

Let us pray, peace be with us.
Continual glory, O my Lord, and unceasing *halleluijas* and endless praises and voices full of confession from every nature of rational beings whom you have created, is bound to be raised to your glorious Trinity, night and day, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

54. **Marmita'**: *Pss* 65-67

55. Rfr. I n. 81

56. **'Onita' d-Lelja'**

In the multitude of evil and miseries: My sins are always against me and purify me from my sins:

I was brought to the loss of hope without consolation because of the multitude of sins and wicked deeds, I did. But I remember again him who has promised to ask and beseech him, who gives abundantly; and he is able to heal the secret pains, and on account of this I sigh in supplication: You alone are the lover of man, have mercy on me.

Glory be to the Father and to the Son and to the Holy Spirit:

Within the paradise, in the tree of life, was signed the mystery of the Cross; and behold, it is accomplished in the temple through the sacrifice of our Redeemer, who by his body gave us liberation, and by his blood gave us life, and rescued us from the wicked one.

57. **Slota'**

Let us pray, peace be with us.

O Lord, we offer praise and honour, thanks and adoration at all times to your wonderful and ineffable dispensation which has been worked out in (Your) mercy and kindness, perfected and completed for the renewal and redemption of our weak nature in the *Primitiae* from among us, Lord of all, for ever. Amen.

58. **Qanona'**: *Ps* 90 with the following *Qanona':*

O our provider, the Almighty, have mercy on us, who are sinners. O the merciful One, who is Almighty, protect your adorers. O the shepherd, who, because he loved us, handed over himself for us, and who in his mercy,

suffered afflictions for our race to vivify us who are mortals, feed, lead and provide for our life, show pity upon us in your mercy.

If you handed over to us your Son, when we were enemies, now that we are your domestics, grant us in him the pardon of sins as it is becoming to your kindness that thus you may fulfil it with us in (your) mercy.

59. **Tesbohta'**

Turn to the prayer of your servants, O our Saviour. And receive our requests and answer our petitions.

Because you are the refuge and hope of the weak. By your help may we conquer the wiles of the evil one.

For behold, he at all times sets snares for our souls. And wishes, in the cunning, to defile us with his wickedness.

Send, O my Lord, your strength and let it destroy his enticements. That he may not pursue after us and that we fall not into the gulf of sin.

May the strength of your loving kindness strengthen our weakness. That we may be approved before you in our deeds, O compassionate One.

And make us worthy to sing to you in the day of your coming. The praise that ceases not for ever and ever. Amen.

60. **Karozuta'**

Let us all stand in sorrow and earnestness and beseech and say: Lord, have mercy on us. Lord, have . . .

O you who did teach us to pray and not to be slothful, we beseech you. Lord, have . . .

O you who did spend the night in prayer to God for the salvation of our race, we beseech you. Lord, have . . .

O you who did give us a proof of your mercy through our earthly fathers, we beseech you. Lord, have . . .

O you who did save us from mighty death and in whom we trust to be saved, we beseech you. Lord, have . . .

O you who did save us from the power of darkness, and has brought us to the kingdom of your well-beloved Son, we beseech you. Lord, . . .

O you who did say: ask and it shall be given to you, seek and you shall find, knock and the treasure of mercies shall be opened to you, we beseech you. Lord, have . . .

For the welfare of our holy fathers – the Pope, the Patriarch, the Metropolitan Archbishop, the Bishop – and all those who minister under them, we beseech you. Lord, have . . .

O merciful God, who governs all in your mercy, we beseech you. Lord, have . . .

O you who are glorified in heaven and worshipped on earth, we beseech you. Lord, have . . .

Give us the victory, O Christ our Lord, in your coming, and give peace to your Church, saved by your precious blood, and have mercy on us. Lord, have . . .

SAPRA': THE MORNING PRAYER

61. Slota' d-Sapra'

Let us pray, peace be with us.

We fall down in fear and adore in trembling and confess in orthodox faith you, the blessed nature, the glorious essence, the eternal existence, God of gods and Lord of lorbs, hidden and occult, incomprehensible and unsearchable and invisible; for, all invisible powers, blessed orders, spiritual and fiery companies and arrays of angels and archangels, dominions, heads, thrones, powers, principalities, cherubims and seraphims, those who serve always before the rays of the greatness of your Divinity and are enlightened by your contemplation and who became glorious and rich by the holy light which is from you, glorify and acknowledge you. And now with those wonderful glorifiers we also, knowing that we are little, weak and miserable of all men on earth, bow down and adore before you, O Lord, God; and hence we supplicate your mercy, O Lord, do not scrutinise all that we have and do not examine with light the blemishes and sins of our works and do not search scrupulously the transgressions of us who are rebellious, and do not reveal the interior wounds of our souls and do not send your just vengeance unto the separation of the soul and the spirit, and the joints and the marrow of bones that we may not pass through and thrust ourselves into the judgement of your justice, nor unto the acute tribunal of conscience; do not ask of us, weighing exactly our good deeds with our evil doings, but with compassion according to the

propensity and misery of our weakness of which you are convinced of more than all. We have sinned before you and have acted wrongly. Rub off and pardon, take off and absolve (our sins) according to the immeasurable abyss of your mercy in your grace and kindness, and may our service please you, Lord of all, Father, Son and the Holy Spirit for ever. Amen. *Barek Mari.*

62. **Habartah**:

Hear O Lord, in your grace the voice of the supplication of your people. Let the prayers of your sheepfold be pleasing to you. Do not reject the sigh of those who confess your name; and do not turn away your face from the servants who always expect you; but answer them in your mercy and in your kindness forgive their debts and give us that we may mix our voices with the voices of angels, the glorifiers of your Lordship and take away from us the veil of sins by your commandments and accept the tears of repentence which are offered before you. Do not get angry with your adorers in consideration of your holy Name which is invoked over us. Make us worthy that we may always praise you with our bodies and souls. O Lord, do not punish us as we deserve, but shed your charity on our souls because you know our stuff and you are convinced of the weakness of our nature. Give us times of rest and joy before the lovable face of your Lordship. O merciful One, and rich in mercy and pity, Creator of light, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

63. *Ps* 100 with the following *Qanona':*

"O Lord, the giver of light, we offer you praise"

64. **Slota'**

Let us pray, peace be with us.
O Lord, we raise to you praise and thanksgiving, and we offer adoration and gratitude always to your living and holy Name; for, you are the Lord and creator of everything, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

65. *Ps*. 91 with the following *Qanona' :*

"O Christ, our hope, do not abandon us into the hands of the wicked one who will see our fall and will deride at our lowliness.

66. Rfr. I n. 94

67. *Ps* 104, 1–15 with the following *Qanona' :*
"Let the praise of the Lord be for ever".

68. **Slota'**

Let us pray, peace be with us.
O Lord of all, we offer praise and honour, thanksgiving and adoration at all times to you the Creator of all kind of creatures and the maker of all beings and the furnisher of heaven and earth in your grace and mercy, Father, Son and the Holy Spirit, for ever. Amen.

69. *Ps* 113 with the following *Qanona' :*
"Praise to the one who created light"

Ps 93 with the following *Qanona' :*
"O Lord, we adore your divinity"

Ps 148, 1–6 with the following *Qanona' :*
"Let them praise God"

Ps 148, 7–14 with the following *Qanona' :*
"Give praise to God"

Ps 149 with the following *Qanona' :*
"To Him glory is due; Son of God, have mercy on us"

Ps 150 with the following *Qanona' :*
"To the Father and to the Son and to the Holy Spirit"

Ps 116 with the following *Qanona' :*
"O Christ the Light, we praise you"
(After "Glory be....", the first two verses of *Ps* 100 with the *Qanona'*, "O Christ the Light, we praise you")

70. **Slota' d-Laku-Mara'**

Let us pray, peace be with us.

O Lord, the heaven and earth and everything in them are indebted to praise and adore and glorify you for all the helps and good things, you have given them and the grandeur of which cannot be retributed, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

71. Rfr. I n. 9

72. "To show your grace (loving kindness) in the morning; And your faith during the nights"

73. Rfr. I n. 11

74. **Slota'**

Let us pray, peace be with us.

O the great King of glory, the eternal Being, who resuscitates our bodies in your mercy, answers and redeems our souls by the peaceful sign of your will, we confess and adore and praise you at all times, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

75. *Ps* 51 with the following *Qanona', d-Rahem-'Alai* :

"Adam said: the serpent and Eve fell over me like robbers and stripped and took away my garments in the woods and behold I stand naked: O Son of God, have mercy on me in your kindness. The living will of our Redeemer encouraged the miserable one in Paradise, namely, I will redeem you at the end with the body which is from you; and I will bring you back to your inheritance and you will render (me) praise".

76. **Slota'**

Let us pray, peace be with us.

O our Lord and our God, sprinkle on us the consoling dew of your sweet charity, and wash us clean by it from the stains of sins; O the good shepherd, who went out in search of us and found us out as lost, and who wills our return in your grace and mercy, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

77. **Marja' b-Sapra'**

My voice shall you hear in the morning, O Lord. And in the morning I will prepare myself and will appear before you. O God, redeem me by your Name and by your strength judge me. O God, hear my prayer and hearken to the words of my mouth, because strangers have stood against me, and the strong ones have sought my soul and they did not think of you, O God; O God, my helper, O Lord, the supporter of my life.

Bate' : O Christ the Son, who came unto suffering, pacify your Church by your Cross. O the Pastor of Israel, hear and lead Joseph as a sheep; O the one who sits

over the cherubims, appear; show your strength and come to our redemption. O Lord, hear my prayer, and hear the voice of my supplication. O Lord, God of my salvation, I have cried before you day and night; let my prayer enter before you, incline your ear to my supplication.

78. **Karozuta'**

Let us all stand in sorrow and earnestness, beseech and say: Lord, have mercy on us. Lord, have mercy on us.

O the One who opened the door of repentance to all sinners, we beseech you: Lord, have mercy on us.

O the One who came to call the sinners to the path of repentance, we beseech you: Lord, have mercy on us.

O the One who showed Moses the ordaining of creatures at the time of his fast, we beseech you: Lord, have mercy on us.

O the One who during Moses' fast revealed to him realities at the beginning and manifested to him the future realities, we beseech you: Lord, have mercy on us.

O the One who reconciled sinners by fasting and brightened the face of Moses, we beseech you: Lord, have mercy on us.

O the One who strengthened the prophet Eliah to walk the long way and to manifest his glorious revelation through the fourty days' fast, we beseech you: Lord, have mercy on us.

O the One who reconciled the Ninivites through fasting and turned the heat of his anger from them and did not destory them, we beseech you: Lord, have mercy on us.

O the One who revealed hidden things to the fasting Daniel and shut the mouth of the hungry lions in favour of him and which did not hurt him, we beseech you: Lord, have mercy on us.

O the One who cooled the flame of fire from between the company of Ananias who fasted, we beseech you: Lord, have mercy on us.

O the One who made the fasting ones worthy of the dwelling, together with the spiritual ones, we beseech you: Lord, have mercy on us.

O the One who by your holy fast paid the debt of Adam, the head of creation, who was gluttonous for the fruit and sinned in Paradise, we beseech you: Lord, have mercy on us.

O the One who defeated satan in the fight as regards the love of glory and power, which he placed before you, we beseech you: Lord, have mercy on us.

For the health of our holy fathers – the Pope, the Patriarch, the Metropolitan Bishop – and for all their co-ministers, we beseech you: Lord, have mercy on us.

O merciful God, who governs all things in your mercy, we beseech you: Lord, have mercy on us.

O the One who is glorified in heaven by the heavenly ones, and is adored on earth by the earthly ones in spirit and truth, we beseech you: Lord, have mercy on us.

O the One who is honoured by the angels at your fast, and whom the spiritual ones ministered to, and who ascended in glory to your Father, we beseech you: Lord, have mercy on us.

Redeem your Church from the deceivers and gladden your servants in the joy of your Churches, and lighten the burden of debts and sins from your adorers, O Christ our Redeemer, and have mercy on us. Amen.

79. Rfr. I nn. 20–22

80. **Tesbohta'**

To you be glory, O our God and to you be praise, O our Maker. We bless you, who did form us; O compassionate Lord, O merciful God, Pitiful Creator, O Saviour, who does preserve us. Who does help and aid us, we worship you, O our Lord. For you are long-suffering, and your loving kindness is great. O merciful One, pity us and have mercy upon us. Turn to us in the multitude of your mercies. Our confident hope and strong refuge, O Lord our God, make your face to shine, and we shall be saved. O you who receive the penitent in mercy, receive our prayer and service. O you who hear the voice of your worshippers, let our request come before you and have mercy upon us. O you who forgive the trespasses of mortals in your compassion, forgive us our trespasses and sins in your compassion. O you who pardon the sins of the sons of men in your loving kindness, pardon our many sins and have mercy on us.

O good hope of men, give us peace and tranquillity, that we may confess your Trinity, O Lord of all, for ever. Amen (thrice).

81. **Slota'**

Let us pray, peace be with us.

O Christ, the good hope of men and the peaceful harbour

that consoles the creatures, establish among us O Lord, your peace and tranquillity, in which we may confess and glorify you unceasingly all the days of our lives, Lord of all, for ever. Amen.

82. Rfr. I nn. 23–24

83. **'Onita' d–'Amada':**

Open to me the door of justice: To those who are upright in their heart: The doors of the spiritual bride-chamber are opened for the propitiation of men and behold as a spiritual gift from heaven mercy and kindness are given to all. Enter, therefore, O invokers, the joy which is prepared for you, and with a pure and holy heart and with true faith confess Christ our Redeemer. (Repeat with Glory be . . .)

84. **Karozuta' d–'Amada':**

In the depth of contrition and humiliation we offer this prayer to the Divine essence of the Father, Son and the Holy Spirit, the author and Creator of all things visible and invisible, who from the beginning made men mortal and corruptible for the trial of their free will, and now in these latter days has promised them a resurrection from the dead through the coming of the Saviour of all, Who, being in the likeness of God, took upon him the form of a servant, and opened to us a new life through spiritual signs, having submitted the primogeniture which he took from our race to be baptized by John the preacher in the river Jordan, figuring and disclosing to us by his own holy baptism a real resurrection which shall be given to us in reality at the end of the world. And he gave to the

holy apostles the holy sacrament of baptism when he sent them to call the gentiles and to restore mankind, and he commanded them to hold it as the beginning of faith, and as a schoolmaster in the fear of God, and as the sign of those who should return out of darkness into a knowledge of the truth, and the apostles handed down this ordinance to the priests, and to the pastors of Christ's flock, to be to them a sign wherewith to make disciples to all generations. And now behold your servants are ready to receive the gift of baptism as a token of their confession of the adorable passion of our Saviour, and that their spirits embrace in faith and love him, who in the new birth renews our frame, pardons our sins, and restores us from our fall, and that they wait to become, through the holy sign of sin-forgiving baptism, members and likenesses of him, who is the head of the Church, and the first fruits of the dead. And we also supplicate with them, and beseech the compassionate God on their behalf, to make them fit to become incorruptible creations after the likeness of Christ, who is the first-fruit of the resurrection of life, and that he may send down upon them the gift of the Spirit to strengthen them from the infirmity of their nature, lest they should in any way doubt the visible sacraments whereby they receive the unfading benefits to come, and that he may through the grace of Christ, pour out the efficacy of his gift upon the oil and water wherewith the figure of death and resurrection, and of the heavenly pledge, is consummated.

85. **Surraja'**: *Ps* 2

86. Rfr. I n. 86

87. Rfr. I n. 2

88. **Slota'**:

Let us pray, peace be with us.
O the merciful One, your Name is holy; you are always good and just; you are full of grace and mercy; pour forth, O our Lord and our God, the mercy of your sweet charity on the souls of your adorers, who call and supplicate you at all times and hours, Lord of all, Father, Son and the Holy Spirit for ever. Amen. *Barek Mari.*

89. **Habartah**:

Bless your servants in your grace O Lord, and protect your adorers from all injuries in your abounding mercy; and govern and lead, accompany and protect our lives under the wings of your providential charity, and redeem and save and deliver our bodies and our souls from the evil one and his powers at all times and hours, Lord of all, Father, Son and the Holy Spirit for ever. Amen.

90. Rfr. I nn. 33–50 + 114

EDDANA': THE NOON PRAYER

91. Rfr. I nn. 1–2
92. Rfr. II n. 3
93. **Hullala'**: *Pss* 41–49
94. Rfr. I n. 81
95. Rfr. II nn. 56–58

96. **Tesbohta' d-Eddana**:

O Christ, who does not turn away from anyone who calls you, do not despise the supplication of your adorers in your mercy (3).

97. **Karozuta'**:

Let us all stand well with sorrow and compunction, beseech and say : O our Lord, have mercy on us.

O our God, full of mercies, who freely justifies the sinners, we beseech you.

O good Shepherd, who went in search of our race and handed over yourself for us, we beseech you.

O true Judge, who is not always angry, but is patient with us in the hope of our repentance, we beseech you.

O physician of our nature, who came and revealed in flesh, and pardoned our debts and healed our wounds, we beseech you.

O Lord, who granted good hope to the sinners through the examples of publicans and sinners whom you received and healed, we beseech you.

For the welfare of our holy fathers, the Pope, the Patriarch, the Metropolitan Archbishop (Bishop) and all those who minister under them, we beseech you.

O merciful God, who governs all in mercy, we beseech you.

O the One who is glorified in heaven and adored on earth, we beseech you.

For the sinners, that they may repent, and for the penitents, that they may be justified, and for the just, that they may be perfected, we beseech you.

Have compassion on us and pardon us, O Christ our Lord, in your grace, and pour out your mercy on all of us and have mercy on us.

98. Rfr. I nn. 23 + 2 + 31–57.

III

TUESDAY OF THE HOLY WEEK

(NB. *Ramsa'*, the Evening Prayer is celebrated together with *Raza'*, the *Qurbana'*)

RAMSA' and **QURBANA'**

1. Rfr. I nn. 1–2
2. Rfr. II n. 2
3. **Hullala'**: *Pss* 59–67
4. Rfr. I n. 5
5. Rfr. II nn. 4–5
6. Rfr. I nn. 8–12
7. **Surraja' da-Qdam**: *Ps* 67, 1–5
8. **'Onita' da-Qdam**

Show the light of your face and we shall be saved: O compassionate One, and full of mercies, do not take away your look from upon us. Send us from your treasury compassion and mercies and salvation.

Until you have mercy on us:

At your door, O our Lord, we knock and we ask of your mercies; open to us and answer our petitions; O the good One who never with holds his mercies.

Glory be to the Father and to the Son and to the Holy Spirit:

Let the prayer of the Virgin Mary, mother of Jesus our Saviour, be to us always a fortress by night and day.

From Eternity to Eternity:
O Prophets, pray for tranquillity; O apostles, for peace; O martyrs, priests and teachers let your prayer be a fortress to us.

Let all people say Amen and Amen:
Request and beseech, O our illustrious father, who earnestly desired Christ's love, that the community which celebrates your memory, may be helped through your prayers.

9. Rfr. I nn. 14–15
10. Rfr. I n. 17
11. **Surraja' d-Batar**: *Ps* 70, 1–4 ab.
12. **'Onita' d-Batar**

Rescue me and save me from this generation for ever: O God, who rescued the house of Hezekiah and saved Jerusalem from the Assyrians, make your right hand overshadow your adorers and redeem them. And do not set on us, O my Lord, your strong foot.

From the depth of his heart:
When the son of Jesse called you, O Lord, you answered him. You relieved his afflictions and overthrew his enemies. And when we call (to you) destroy our persecutors and establish Churches that they may adore your Cross.

Glory be to the Father and to the Son and to the Holy Spirit:
The holy Virgin is a great refuge to the faithful who always ask her prayers. Let our community be blessed by the power of her prayer; and the Church flourish in peace and concord.

From Eternity to Eternity:
O prophets and apostles and martyrs and teachers, ask for the mercies of God on the world: To the priests concord, to the kings reconciliation, to the Church with her children forgiveness of debts.

Let all people say Amen and Amen:
O our holy father, the friend of Christ, who bought the kingdom with the virtuous deeds, beg for us mercies from your Lord who chose you that he may have mercy on us and save our souls.

13. Rfr. I nn. 22–24
14. **Qerjane'**: *Gen* 37, 23–36
    Joshua 22, 30–23, 1
15. **Surraja'**: *Ps* 99, 8–9
16. Rfr. II n. 15
17. **Sliha'**: *Heb* 4, 14–6, 8
18. **Zummara'**: *Ps* 59, 1–2
19. **Evangalion**: *Jn* 12, 12–43
20. Rfr. I nn. 19–21

NB. With the conclusion of *Karozuta'* they enter the Order of the *Qurbana'*; only the propers are given below.

21. **'Onita' d-Raze'**

Incline your ear, O Lord, and reply to me:
O Christ the Son, whose kingdom is not shaken and whose priesthood does not pass away nor is it dissolved, pacify by your Cross the priesthood and the kingship that in concord they may govern their (own) possessions, protecting blamelessly the perfect faith.
His kingdom is powerful in all things:
O Christ the Son, whose....

22. **'Onita' d-Bem**

With contrition let us receive the Body and Blood of the Son Christ, who suffered for us.

Bate': My brothers, receive the Body of the Son, and drink the chalice with faith in the Son Christ who suffered for us.

LELJA'-SAPRA': THE NIGHT AND MORNING PRAYERS

LELJA': THE NIGHT PRAYER

23. Rfr. I nn. 1–2
24. Rfr. I n. 59
25. **Hullala'**: *Pss* 59–67
26. Rfr. I n. 61
27. **Hullala'**: *Pss* 68–70
28. Rfr. I n. 63
29. **Hullala'**: *Pss* 71–77
30. Rfr. II n. 38
31. **Mawtba'**

Praise the Lord in his holy place and they do not approach him: The mystery of mysteries of the Son, which the Seraphims do not dare to approach directly, behold now the priest consecrates it in the sanctuary and they take and give the medicine of life; Blessed is Christ who showed pity upon our nature.

Come, let us bow down and adore him: The mystery of the death of the Son Christ, the blameless rational lamb, is adored; and he by the hidden power of his divinity which was manifested in his humanity, is the destroyer of the sin of the world and the vivifier of our mortal race.

I will exalt you, O my Lord the King: Christ, although he is without sin, suffered and was tempted and he knew our entire weakness. We supplicate you to have mercy upon us because you are the true physician; apply to our wounds the dressing of your mercy and through your mysteries pardon our sins.

He gave food to those who fear him: With the temporary food the Creator gave stability to the passing life. And by the mysteries of the Son, he promised to our nature endless life and bliss in the abode of heaven above beyond all our necessity, i.e., without fear and with all riches.

I will bless the Lord always: Blessed is he who handed over to the holy Church the mystery of his death and resurrection through bread and wine, his body and blood, at the supper before his passion; thus indeed he said: You are celebrating it until I will come.

(NB. When needed, they sing *Suhlapa'* 4 of *Qala'* 1, and the corresponding *d–Annide'*)

Glory be to the Father and to the Son and to the Holy Spirit: The head of the powers of angels and thousands of Archangels, O Lord, glorify your divinity in fear, and when you are sanctified by all at all times, you willed in your grace that this living sacrifice be offered to you by us in your Church. And we shout saying: Holy, holy, holy are you, Christ the King, by whose praises the earth is filled.

32. Rfr. II n. 34

33. **Subbaha'**: *Ps* 57 with its own *Qanona'*.

34. Rfr. II n. 44
35. Rfr. I nn. 73–75
36. **Madrasa'**

Glory to the Son, Lord of the mysteries, who fulfilled all mysteries by his crucifixion.

Bate': Behold the Paschal Lamb was killed in Egypt, and at Sion the True Lamb was sacrificed. My brethren, let us look at both the lambs and see whether they resemble or are strange.

Let us weigh and compare their victories: that lamb of mystery and the True Lamb: and let us see the type as shadow and let us see the truth as fulfilment.

The paschal lamb marked the exodus of the Israelites from Egypt and not entry; similarly, the true lamb marked the exodus of the gentiles from error, and not the entry.

37. Rfr. II n. 47
38. **Sujake'**: *Ps* 93 with its own *Qanona'*.

QALA' D-SAHRA': THE VIGIL

39. Rfr. II n. 49
40. **Marmita'**: *Pss* 102–103
41. Rfr. II n. 51
42. **Marmita'**: *Ps* 104
43. Rfr. II n. 53
44. **Marmita'**: *Ps* 105
45. Rfr. I n. 81
46. **'Onita' d-Lelja'**

He established my legs upon the rock and fixed my steps lest it be shaken unto eternity: O Lord, upon the foundation of the rock of Simon Peter's truth you have

confirmed me; and in Baptism you promised me the true adoption of sonship; and I, by my deeds, resembled that heir who squandered his possessions. I supplicate like him beseeching, I have sinned against heaven and before you and I am not worthy to be called your son; O merciful Father, have mercy upon me.

Glory be to the Father and to the Son and to the Holy Spirit: O our Redeemer, the Holy Church celebrates your holy Cross by which the creation was liberated from error; and in the gatherings of her children its victory is preached; and the daughter of Sion is subdued by it. The Church gained victory by its power and by its name she is glorified, beseeching you to protect for her the truth unto eternity.

47. Rfr. II n. 57

48. **Qanona'**: *Ps* 61 with the following *Qanona':*

Come, let us adore him and glorify him who was willingly sacrificed for us and propounded pardon for our race; and let us beseech him in fervent love that his faith may flourish in us and by his fast let us exult and rejoice that when the day of his apparition will arrive, he may make us fly up with his angels and like them shine in glory and there we may celebrate his feasts.

O our Lord, strengthen your adorers, and forgive the debts of your sheepfold and remove from them your threatenings and cleanse the blemish from your servants and accept their fast which is for you and make them participate in your mercy and make us worthy to see your face on the day of your appearance on the clouds.

49. **Tesbohta'**

The heights and the depths and all that is in them are not sufficient: To confess your Essence, O Being who fashions all.

They are too small to narrate your love towards us: And the greatness of your loving kindness and abounding mercy.

Which you have given to our race, though we were unworthy: O you who are good and kind and put on our nature.

And you saved it from death and ascended to heaven: And sits there above all as the Lord and Ruler.

And behold, the assemblies of angels adore before him; And all with one accord cry out unceasingly.

Holy are you, O Father, Son and Holy Spirit: To you be glory from all, for ever and ever. Amen.

50. Rfr. II n. 60

SAPRA': THE MORNING PRAYER

51. **Slota' d-Sapra'**

Let us pray, peace be with us.

O the one who opens the door to those who knock at it and who answers the request of those who ask you, open, O Lord our God, the door of mercy to our prayers from your treasury, rich in your gifts and overflowing with your good things, and receive our supplication and answer our requests in your mercy, and give health to our sickness in your goodness, and pardon to our failures, and strength to our weakness and encouragement to our

affliction and exaltation to our fall and light to our darkness and riches to our poverty and purity to our defilement and fulness to our emptiness and consolation to our tribulation and protection to our faith and rise to our fall and abundance to our food, because it is to you that our souls look up and you are the one who answers to our requests from your rich and overflowing treasury, O the good one, who does not withhold your mercies from your adorers, who call upon you and beseech you night and day, Lord of all, Father, Son and the Holy Spirit, for ever. Amen. *Barek Mari*.

52. **Habartah**

O Lord, let the prayers of your servants be heard before the throne of your greatness and let the cry of your adorers enter inside the veil of the Holy of holies of your Lordship and let the supplication of those who praise you be unto the pacification of the glorious will of your divinity and let the groaning of those who confess your name, appease your sweetness, so that you may incline your ear to the voice of the groaning of your sinful servants whose hands are extended to you in prayer and supplication and that you may send us the angel of vigilance of your mercy that he may sprinkle on our hearts the cooling dew of the compassion of your divinity. Strengthen our souls with the hope which you have promised to the lovers of your name and to the keepers of your commandments. To you is becoming glory from the mouths of all the creatures at all hours, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

53. Rfr. II nn. 63–65
54. Rfr. I n. 94
55. Rfr. II nn. 67–70
56. Rfr. I n. 9
57. Rfr. II n. 72
58. Rfr. I n. 11
59. Rfr. II n. 74
60. *Ps* 51 with the following *Qanona', d-Rahem–'Alai:*

Eve said: because we have transgressed the commandment, happiness passed away from us; and because we ate from the tree, he stripped off from us our glory; and behold, the justice judges us. O the Son of God, have pity upon us in your mercy.

O Eve, who has received curses, stand up, take off your sorrow, because you have been blessed by the fruit of the tree which Mary bore, and instead of the judgement of justice, mercy has pitied you.

61. Rfr. II n. 76
62. **Marja' b–Sapra'**: *Ps* 59, 1–4

Bate': Blessed is Christ who came to suffer and handed over himself for us. Which is the man who has understood him and the man who has judged him? You made him (man) little less than angels; you clothed him with honour and glory; the islands shall kneel before him; and his enemies will be wiped off as dust; the kings of Tarsis and the islands will bring offerings to him and his name will stand for ever; before sun exists his name; all nations are blessed in him and all will glorify him.

63. Rfr. II n. 78
64. Rfr. I nn. 20–22

65. Rfr. II nn. 80–81

66. **'Onita' d-'Amada'**:

Save me by your right hand and answer me: Save your people and bless your inheritance: O Christ, the Redeemer of the creation, you as the Son of God, have given us all in your mercy the baptism of the pardon of sins; and those who with repentance approach the true faith are born of God; but all those who abstain from this, are deprived of the gift of life and of eternal salvation. (Repeat also with, Glory be . . .)

67. Rfr. II n. 84
68. **Surraja'**: *Ps* 8
69. Rfr. II n. 59
70. Rfr. I nn. 108+23+2
71. Rfr. II nn. 88–89
72. Rfr. I nn. 33–50+114

EDDANA': THE NOON PRAYER

73. Rfr. I nn. 1–2
74. Rfr. II n. 3
75. **Hullala,**: *Pss* 68–70
76. Rfr. I n. 81
77. Rfr. III n. 46
78. Rfr. II n. 57
79. Rfr. III n. 48

80. **Tesbohta' d-Eddana'**:

O eternal Being, who is incomprehensible for all, because of your grace, receive our supplications. (3)

81. Rfr. II n. 97
82. Rfr. I nn. 23+2+31–57

IV

WEDNESDAY OF THE HOLY WEEK

(NB. *Ramsa'*, the Evening Prayer is celebrated together with *Raza'*, the *Qurbana'*)

RAMSA' and **QURBANA'**

1. Rfr. I nn. 1–2
2. Rfr. II n. 2
3. **Hullala'**: *Pss* 59–67
4. Rfr. I n. 5
5. Rfr. II nn. 4–5
6. Rfr. I nn. 8–12
7. **Surraja' da-Qdam**: *Ps* 72, 1–4
8. **'Onita' da-Qdam**

There I shall make the horn of David to rise: From the house of David and Abraham the Creator chose a Virgin; and made his hidden power dwell in her by the power of the Holy Spirit. She conceived and brought forth the Saviour and Judge of the heights and the depths.

And he chose her a habitation for himself: From the house of David...., (as above)

Glory be to the Father and to the Son and to the Holy Spirit: How fitting is it to sing praise in the holy house in which there are prophets and apostles and martyrs and priests and teachers; and in which is set up the holy table for the pardon of the children of Adam.

From eternity to eternity: Blessed is he who traded as you did, O our Father, and collected spiritual riches and filled his ship with all blessings and prospered and set out to the harbour, the place appointed for all the just.

And let all people say Amen and Amen: O our Lord, your kingdom come; let your will be done on earth as it is in heaven; and give us the bread of our need; and do not make us enter into temptation; but deliver us from the evil one.

9. Rfr. I nn. 14–15
10. Rfr. I n. 17
11. **Surraja' d-Batar**: *Ps* 101, 1–6
12. **'Onita' d-Batar**

For, he is your Lord, and adore him: O Mary, mother of the King, the King of kings, offer with us a petition to the Son who is from you that he may make his peace and tranquillity dwell in creation and that the Church and her children be protected against harms.

Ask and beseech him that he may have pity on us: O Mary, mother of the King, ... (as above)

Glory be to the Father and to the Son and to the Holy Spirit: Peace to your Company, O blessed ones, merchants bearing life to the sons of men, open the treasury of your prayers to the needy and protect the land where you have dwelt from harms.

From eternity to eternity: Be a pleader for us all before your Lord, O our illustrious and holy father, the friend of the Son; so that all those who are afflicted and distressed and take refuge in you, may be helped and saved by your prayers.

And let all people say Amen and Amen: O God who pitied on the Ninivites, have pity on us; and do not cease to look upon our evil generation; and if you shut your door before us sinners, O the one who loves men, who will (dare) to go and knock at the door?

13. Rfr. I nn. 22–24

14. **Qerjane'**: *Gen* 40, 1–23
Joshua 23, 1–16

15. **Surraja'**: *Ps* 42, 7–9

16. Rfr. II n. 15

17. **Sliha'**: *Heb* 9, 11–28

18. **Zummara'**: *Ps* 109, 1–3

19. **Evangalion**: *Jn* 13, 1–17

20. Rfr. I nn. 19–21

NB. With the conclusion of *Karozuta'*, they enter the Order of the *Qurbana'*; only the propers are given below.

21. **'Onita' d-Raze'**

Come, let us praise the Lord: Let us go before him in thanksgiving: The Lord protects the faithful: Let us run and take refuge in the one incomprehensible Trinity with faith, fasting and Psalms and let us expect to greet the resurrection of Christ the King.

22. **'Onita' d-Bem**

With repentance let us receive the Body and Blood of the Son Christ, who suffered for us.

Bate': Let the divinity enter and dwell in your pure mansions.

LELJA'-SAPRA': THE NIGHT AND MORNING PRAYERS

LELJA': THE NIGHT PRAYER

23. Rfr. I nn. 1–2
24. Rfr. I n. 59
25. **Hullala'**: *Pss* 102–105
26. Rfr. I n. 61
27. **Hullala'**: *Pss* 106–111
28. Rfr. I n. 63
29. **Hullala'**: *Pss* 112–118, 1–88
30. Rfr. II n. 38
31. **Mawtba'**

Because the fountain of life is with you: You will make them drink from your sweet spring: It was not from the fountain of Jacob, nor by those waters which were sweetened by the hands of Moses, nor from river Jordan which was sanctified by your Baptism from John, but it is from your side, O Christ, the fountain of life flows by which our sins are cleansed and we are sanctified from our sins: Glory to you.

Raise your hands to the holy place and bless the Lord: Stretch out your hands and receive the medicine of life and pardon of sins; (receive) perfect propitiation through the bread and wine; and since our Redeemer in the cenacle broke his body, liberation was given to the world from the sin of Adam, and henceforward, let not sin prevail in your mortal bodies, because at *Gagulta'* the second Adam gave the fruit of life and henceforward men are not fed by the bread, which is from earth, but by the bread which is from heaven and are propitiated. You receive pardon

of sins from the holy altar, the perfect propitiation, acclaiming: "Great is your gift towards us, O our Redeemer, glory to you".

Praise the Lord in his holy place: All the heavenly and earthly beings stand in fear, wondering and not daring to look at the mystery, the pledge for their lives, when the living sacrifice of the precious body is set upon the holy altar for our salvation. Blessed is your death for us by which we were sanctified.

(If needed, *Qala'* on page 111 and *d-'Annide'* on page 211 of BEDJAN II, are added.)

The Lord showed his salvation: At the top of the Cross on *Gagulta'* the sign of our salvation was seen and by it there was the existence of a new world and he showed it as true light. Its wings were spread upon the Cross and it moved the earth and heaven, and by the sharpness of the spear which pierced (him), he uprooted the hard fortress of hell, and by the nails which were fixed upon it, the bitterness of the wicked one was destroyed; and by his death he killed the death and liberated our servitude from its hands. And in heaven the celestial beings rejoiced, the entire nature of the spiritual beings who saw that Adam has been invited to heaven instead of the Paradise; and behold, the heaven and earth are united through the first fruit which is from our humanity, the body which the only Begotten of the Father united to his person to make his peace reign among us from century to century.

(If needed, *Qala'* on page 126 and *d-'Annide'* on page 214 of BEDJAN II, are added.)

Glory be to the Father and to the Son and to the Holy Spirit: He who in his existence is perfect, God the Word, multiplied his mercy towards us who are fallen; he took our nature and united it with the person of his divinity. And he suffered the passion of the Cross to vivify our race by his death, and he ascended and sat in heaven above the archangels and principalities and as in the first Adam we were condemned, so in the second Adam we were justified; and his glorious generation, who is able to describe! Thus we glorify and we believe in the knowledge and with wonder we confess as we learnt in truth. For, even if an angel from heaven would come and tell us to change us from his Gospel, besides what was announced to us, we would not deny his humanity, nor would we make his divinity suffer.

32. Rfr. II n. 34
33. **Subbaha'**: *Ps* 64 with its own *Qanona'*.
34. Rfr. II n. 44
35. Rfr. I nn. 73–75
36. **Madrasa'**

Glory to the Son, who redeemed us by his blood, as his mystery redeemed the children of Jacob.

Bate': The lamb of God by his blood led the people out of error as from Egypt. (Although) many lambs were slaughtered, Egypt was conquered by one lamb alone.

Lambs were offered on feast days, but only by one lamb the error was defeated; Samuel offered a suckling lamb by which the strong ones and the power of Philistia were defeated.

The powerful wicked one, the hidden Goliath, was overpowered by the lamb, Son of David; the priests took the veil from the altar and cast on it a pure purple.

37. Rfr. II n. 47
38. **Sujake'**: *Ps* 141 with its own *Qanona'*.

QALA' D-SAHRA' : THE VIGIL

39. Rfr. II n. 49
40. **Marmita'**: *Ex* 15, 1–21
    Is 42, 10–13+45, 8
41. Rfr. II n. 51
42. **Marmita'**: *Dt* 32, 1–21a
43. Rfr. II n. 53
44. **Marmita'**: *Dt* 32, 21b–43
45. Rfr. I n. 81
46. **'Onita' d-Lelja'**

O Lord, incline your ear and answer me: And the sinners will turn to you: O Lord God, you do not cast the sinners, who repent and come to you, away from before your face and your good things for ever; but you extend to them the hand of (your) helps. And in your love you call saying, that this one was dead but has been resuscitated and also was lost but has come back and has been found. O the lover of men, save me also in your grace and have mercy upon me.

Glory be to the Father and to the Son and to the Holy Spirit: O our Lord, let your Cross be the protector for the beloved congregations which you have elected for you in your Catholic Church in order that they may be worthy to do your will also on earth as in heaven.

47. Rfr. II n. 57

48. **Qanona':** *Ps* 91 with the following *Qanona':*

O Christ, you are my trust and I shall not be confounded for ever: Blessed is the one who by his passion made us victorious, liberated and took us away from the evil one and who completed and perfected his fasting and made his Church rejoice and be glad, and willingly was hung on the wood as the son of Jesse has prophesied. Let us offer him praises and thanksgiving for all that he has promised and announced.

O Son of Mary, who is groaning in your death, behold your Church stands in sorrow and she celebrates a feast for your passion and a remembrance for your crucifixion in place of the Israelites who denied and refused praise to you and did not confess your name. O our Lord, keep your promise to her that every year she may celebrate you in this way. And when you come in your glory, O Lord, and all your angels will be with you, let her go up with them to meet you and may rejoice there in your kingdom.

49. **Tesbohta'**

Let your mercies be on our trespasses; O Christ, who loves the voice of penitents.

O the good One, hear our request, heal us; And remove from us the ulcer of our wickedness.

Because you know the suffering of our race; With your good medicine heal our wounds.

Bestow your compassion on our scars; And heal us, O our Lord, as you are accustomed to.

And with the dew of your loving kindness: Let us cleanse our stains according to your will.

And give us (power) to confess your Name with one accord: Father, Son and, the Holy Spirit, for ever and ever, amen and amen.

50. Rfr. II n. 60

SAPRA': THE MORNING PRAYER

51. Slota' d-Sapra'

Let us pray, peace be with us.

O the great treasure of blessings and the abounding abyss of good things, the unfathomable sea of gifts, the immeasurable spring of graces, we beseech and ask you, O Lord, look upon your people from the heaven of your holiness and in your goodness turn to your inheritance and be pacified with your fold and sanctify your sheep and protect your Church and bless your tent and surround the friends of your Majesty with the wall of your mercy, the friends, namely, the sons whom you called from all peoples and your paternity brought near, and provide them from your rich treasury the unfailing helps and the unsullied assistance; O the Provider of your friends, and the Helper of your glorifiers, the Giver of all good things to your servants, Helper of those who trust in you, Lord of all, Father, Son and the Holy Spirit, for ever. Amen. *Barek Mari.*

52. Habartah

O my Lord, hear the prayers of your servants in your mercy, and in your compassion accept the supplication of your adorers and in your kindness answer from your rich

treasury their proper petitions and make your peace and concord dwell among your people and in your Church all the days of the world and destroy disturbances and wars from the whole dwelling place and give health and healing to all the sick and afflicted. Confer consolation and courage to all the afflicted and sorrowful ones and bless the cycle of the year with the riches of your sweetness and fill up the needs and wants of all the afflicted and despised and the needy ones and be the rewarder of good things to all those who help the poor because of your holy Name and participate in the needs of the lowly and bring back the erring ones to the knowledge of truth and in your mercy lift up those who fall in the snares of sin and make a good remembrance before you for all those who have died in your hope in true faith; O the good One, who alone is merciful and full of compassion and who forgives the debts of all flesh, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

53. Rfr. II nn. 63–65
54. Rfr. I n. 94
55. Rfr. II nn. 67–70
56. Rfr. I n. 9
57. Rfr. II n. 72
58. Rfr. I n. 11
59. Rfr. II n. 74
60. *Ps* 51 with the following *Qanona', d-Rahem–'Alai:*

As the prodigal son, I reconcile myself to you; I have sinned against heaven and before you, and I am not worthy to be called your son; but have mercy upon me in your goodness and have compassion on me; in your

eternal charity put on me the stole of pardon. Your Paternity, which is not troubled by the multitude of my sins, hear the voice of the dead one who has come to life.

61. Rfr. II n. 76

62. **Marja' b-Sapra'**: *Ps* 64, 1-4

Bate': Blessed is the one who by his passion redeemed his Church and dispersed the crucifiers. Then, *Ps* 2, 1-11

63. Rfr. II n 78

64. Rfr. I nn. 20-22

65. Rfr. II nn. 80-81

66. **'Onita' d-'Amada'**:

Remember your Church, which you have acquired from the beginning: I hoped for your justice in the great Church: O Son Christ, who came for our redemption, remember your Church which you have acquired from the beginning; and subdue before her the gentiles who desire war, as you have promised to Peter, its planter, that the gates of hell and its tyrants will not prevail over her unto generations. Make true to her your word, O our Redeemer, for you are the King and the ruler of her children and the pride of her dwellers. (Repeat also with, Glory be....)

67. Rfr. II n. 84

68. **Surraja'**: *Ps* 45

69. Rfr. III n. 49

70. Rfr. I nn. 108 + 23 + 2

71. Rfr. II nn. 88-89

72. Rfr. I nn. 33-50 + 114

EDDANA': THE NOON PRAYER

73. Rfr. I nn. 1–2

74. Rfr. II n. 3

75. **Hullala'**: *Pss* 82–88

76. Rfr. I n. 81

77. Rfr. IV n. 46

78. Rfr. II n. 57

79. Rfr. IV n. 48

80. **Tesbohta' d-Eddana'**:

Praise to that power which dwells in the saints and visits the creation by the sign of his will (3)

81. Rfr. II n. 97

82. Rfr. I nn. 23 + 2 + 31–57

V

THURSDAY OF PESEHA

(NB. *Ramsa'*, the Evening Prayer is celebrated together with *Raza'*, the *Qurbana'*)

RAMSA' and **QURBANA'**

1. Rfr. I nn. 1–2
2. Rfr. II n. 2
3. **Hullala'**: *Pss* 59–67
4. (at the end of the *Hullala'*, they add)

Glorious are you, O our Lord, and it is fitting that we should lift up glory to you, every day for ever and ever, Amen.

Glory to Christ and confession to him who has opened our mouth and has granted us (power) to sing *halleluijah* in his praises.

Glory to Christ and confession to him who has opened our mouth and granted us (power) to chant in his praises.

Glory to Christ and confession to him who has opened our mouth and granted us (power) to glorify (him) with his praises.

Let us lift up glory to the Father and to the Son and to the Holy Spirit for ever, Amen (repeat thrice).

Our mouth is not sufficient to confess you, O our Lord, all the days of our life for your grace.

Our mouth is not sufficient to praise you, O our Lord, all the days of our life for your grace.

Our mouth is not sufficient to glorify you, O our Lord, all the days of our life for your grace.

O merciful Lord, have compassion on us mortals in your grace and have mercy upon us.

For none who lives among creatures can stand before you; You, O my Lord, has turned us from all error; for, you are God and to you glory is fitting, for ever and ever, Amen.

5. Rfr. I n. 5
6. Rfr. II nn. 4–5
7. **Surraja' da-Qdam:** *Ps* 118, 41–48
8. **'Onijata' da-Qdam**

Let your mercies come to me, O Lord, and your salvation of which you spoke: Let your mercies come to our help, because they have created us; and let them heal our sickness with the medicine of your compassion.

Turn to me and have mercy on me: Come, O my Lord, to our help and strengthen us who are weak; for our hope is in you day and night.

Glory be to the Father and to the Son and to the Holy Spirit: Let there be the remembrance of the Virgin Mary, Mother of Christ (God), on the holy altar.

From eternity to eternity: O apostles of the Son and friends of the Only-begotten, pray that there may be peace in creation.

Let all people say Amen and Amen: Your remembrance, O our father, is on the holy altar together with the just who were victorious and the martyrs who were crowned.

9. Rfr. I nn. 14–15

10. Rfr. I n. 17

11. **Surraja' d-Batar**: *Ps* 118, 121–128

12. **'Onijata' d-Batar**:

You are righteous, O Lord, and your judgments are very upright: You did not call the righteous to repentance; but you asked the sinners to repent; turn to us, O Christ our Saviour, in your compassion and in your grace pardon our debts and sins.

Turn to me and have mercy on me: O my Lord, turn to the prayer of your servants; and receive our requests; and answer our petitions; and in your compassion destroy the inclinations of the deceitful one that he may not disturb our community with the foulness of his envy.

Glory be to the Father and to the Son and to the Holy Spirit: O Mary, Mother of the King, the King of kings, pray to Christ that he may have pity on our fall and destroy wars from the boundaries of earth and may bless the crown of year in his grace.

From eternity to eternity: O Christ our Saviour, through the prayer of your saints, the prophets and apostles, martyrs and all the just, protect your adorers from all deceits that they may raise glory to you day and night.

Let all people say Amen and Amen: O our father, friend of the heavenly Bridegroom, let your prayer be to us a fortress and house of refuge; and on the day when your Lord shine forth in glory, beseech him that we may inherit with you the kingdom.

13. Rfr. I nn. 8–9
14. I washed clean my hands and went around your altar, O Lord: Lord of all,... our souls.
15. Rfr. I nn. 11–12
16. Rfr. I nn. 23–24
17. **Qerjane'**: *Gen* 40, 1–23
    Joshua 23, 1–16
18. **Surraja'**: *Ps* 42, 7b–9
19. Rfr. II n. 15
20. **Sliha'**: *Heb* 9, 11–28
21. **Zummara'**: *Ps* 109, 1–3
22. **Evangalion**: *Jn* 13, 1–17
23. Rfr. I nn. 19–21

NB. With the conclusion of *Karozuta'*, they enter the Order of the *Qurbana'*; only the propers are given below.

24. **'Onita' d-Raze'**

Remembrance of your many graces:
O Lord, your name (exists) for ever:
Your Church celebrates the commemoration of your precious Passion, which was accomplished for our salvation, O our Redeemer. Protect her children from deceits.

25. **'Onita' d-Bem**

With repentance let us receive the body and blood of the Son Christ, who suffered for us.

Bate': Our Lord has opened to us the treasury of happiness; approach and enjoy its treasures.

LELJA'–SAPRA': THE NIGHT AND MORNING PRAYERS

LELJA': THE NIGHT PRAYER

26. Rfr. I nn. 1–2
27. Rfr. I n. 59
28. **Hullala'**: *Pss* 1–10
29. Rfr. I n. 61
30. **Hullala'**: *Pss* 11–21
31. Rfr. I n. 63
32. **Hullala'**: *Pss* 22–30
33. Rfr. II n. 38
34. **Mawtba'**

Praise the Lord in his sanctuary: O Son of God, make all of us worthy today in your kindness to the banquet of the mystery of your immolation; for, it is not for the enemies that we break the mystery of your body, nor again with Judas do we give the peace of deceit, but like the thief we beg you: Make all of us worthy for the banquet of the mystery of your immolation, O Christ the King, by the mercy of your grace.

I will exalt you, O my Lord, the King: O Son of God, make . . . (repeat)

My heart produced good words: O the lamb of God, who appeared and was seen in the world for our salvation and who through the sacrifice of himself reconciled the worlds and the creatures with his Father, draw me up from my sins as *Keppa'* from the midst of the sea and as the Cananite woman answer me; for, like her I beseech in sorrow, have pity upon me, and as that adulterous woman pardon my iniquities, and as Zacheus make me victorious in your kindness and have mercy upon me.

For you are the priest for ever: O the High Priest of our faith, and our Sanctifier, Christ who became for us an acceptable, blameless sacrifice, we beseech from you the pardon of sins when the tribunal of judgment will be set up, because you know the passions of our nature in which you suffered and was tempted for our redemption. (NB. When needed, they sing *suhlapa'* 2 of *Qala'* 1)

All you, the servants of God: All of us who have been called to enjoy the glorious and divine mysteries, let us thank and adore in fear and love the Lord of all, and with love and faith let us receive the body of the Son Christ, who was crucified for our life and who pardoned our sins and reconciled us with his Father through the shedding of his blood; and behold, he is celebrated on the altar and at the right hand of the Father who sent him; and he, being one and indivisible, without undergoing suffering, is sacrificed everyday above (in heaven) and in the Church for our sins: Come, let us approach holily the sacrifice of the body which sanctifies all and let us all together shout to him and say, praise to you.

And those who stand in the house of the Lord during nights: Come, O faithful, with spiritual renovation, let us all praise undoubtedly, because we see upon the holy altar the Lamb of God, who behold, is sacrificed everyday mystically and who, being alive unto eternity, is divided to all men without increase or decrease; on account of this, with fear and trembling let us all shout: Holy, holy, holy are you, O Lord, by whose glory the heaven and earth are filled.

(NB. When needed, they sing here *Qala'* 13 on page 111 of BEDJAN 2, and *d-'Annide'* on page 211).

Glory be to the Father and to the Son and to the Holy Spirit: Judas, the betrayer, through the love of money, lost the grace and the light which the apostles received in the cenacle through the (Holy) Spirit; and at night he sold you, our Redeemer, the heavenly pearl, to death, since he discerned not the excellent brightness of the glory of your Majesty and understood you not, while you our Redeemer, walked over the depth. But we, behold, are walking in the light of your glorious Resurrection, O Lord of all, glory to you.
From eternity to eternity: Blessed is the High Priest who forgave our sins by the sacrifice of himself.

35. Rfr. II n. 34

36. **Subbaha':** *Ps* 139 with its own *Qanona'*.

37. Rfr. II n. 60

38. Rfr. I nn. 74–75

39. **Madrasa'**

Praise to Christ, who accomplished our redemption and washed off the stain of our sins through his body.
Bate': In the mystery of the lamb, the mystery of our redemption was concealed; and by the blood of beasts, the absolution of our iniquity was signed; if irrational beings sanctify the rational beings, how much more will the living blood sanctify us? And he will blot out the bonds of our sins by his suffering and we shall receive liberation from death in his renovation.

The image of life was depicted in the sacrifice of the irrational; and in the slaughtering of the dumb, the image of the rational was typified; and its blood depicted the

living blood that liberates the creatures; and as a preacher in all things, the sacrifice of the rational sanctifies the sins and clothes the mortals with the garments of pardon.

The true lamb walked through the path of the mysterious lamb and reached unto sacrifice for the confirmation of the allegories and to give freedom of life to the mortal race; and to pay off by his death the debt which his companions had incurred by the transgression of the law and by denying to the Creator the fulfilment of his commandments.

40. Rfr. II n. 47
41. **Sujake'**: *Ps* 50 with its own *Qanona'*.

QALA' D-SAHRA': THE VIGIL

42. Rfr. II nn. 49–54
43. Rfr. I n. 81
44. **'Onita' d-Lelja'**

He set my legs upon the rock and fixed my footsteps: O Lord, on the foundation of the faith of Simeon Keppa', you built your Church and on account of your promise to him, waves and tempests of paganism did not shake her, and because the Satan saw that he was unable to attack the Catholic Church through his angels, he provoked by the arrows of envy the children of her doctrine in all quarters to destroy one another. Destroy from her those who seek vain-glory and who are envious with and persecute one another, and let your peace reign upon her children.

Lest it should be shaken unto eternity: O Lord, on the foundation . . . (repeat)

Glory be to the Father and to the Son and to the Holy Spirit: Your holy Church, O our Redeemer, which you acquired by your precious blood, behold, resounds with glory on the day of your glorious Resurrection and instead of the persecuting people, behold, she renders glory to your Lordship, supplicating you to protect her children from deceits.

45. Rfr. II n. 57

46. **Qanona'**: *Ps* 14 with the following *Qanona'*:

Protect your Church from the wicked one, O the Lord of creatures; blessed is he who by the sacrifice of his Beloved One, absolved and destroyed all sacrifices.

O Lord, confirm the foundations of your Church, which you have chosen for your honour; and do not take off your love which is in it, nor the promise which you have made to her, namely, the gates of hell and its tyrants shall not prevail over her unto generations; set firm the children of her doctrine and sow your peace among them and your tranquillity in their hearts so that they may in concord and perfect love celebrate your holy feasts.

When our debts grew strong, your redemption appeared over our fall and you exalted the lowliness of our race through your death which was for us; help our souls now also, O Christ our hope and our pride.

47. Rfr. I n. 107

48. **Karozuta'**

Let us all stand well with joy and rejoicing, beseech and say: O our Lord, have mercy on us. O our Lord, have mercy on us.

O Christ, who today prefigured the joy and gladness which will be given in heaven to all the saints, we beseech you: O our Lord, have mercy on us.

O Christ, who today performed the ancient pasch and accomplished the new pasch of the new covenant, we beseech you: O our Lord, have mercy on us.

O Christ, who today put an end to the pasch of the Law and renewed our feebleness through the mystery of your body and precious blood, we beseech you: O our Lord, have mercy on us.

O Christ, who fulfilled today this, namely, (the promise) that I am with you all the days of the world, through the mystery of the bread and wine which you handed over to your disciples, we beseech you: O our Lord, have mercy on us.

O Christ, who today in the cenacle fulfilled new and wonderful things and taught your disciples that they might act according to your example, we beseech you: O our Lord, have mercy on us.

O Christ, who in your holy person showed true humility through the washing of the legs of your servants and disciples, we beseech you: O our Lord, have mercy on us.

O Christ, who today showed himself little and the last of your disciples to teach that we may cast off from us the cursed pride and obtain your holy humility, we beseech you: O our Lord, have mercy on us.

O Christ, who today fulfilled your mysteries in the cenacle and made an end to the ancient law and the beginning for the new covenant, we beseech you: O our Lord, have mercy on us.

O Christ, today instead of the cenacle at Sion, behold, we perform in your holy Church the mystery of your body and holy blood as you have handed over to us, we beseech you: O our Lord, have mercy on us.

O Christ, who today was going to face suffering for our redemption and performed the pasch of the Law and brought it to an end, we beseech you: O our Lord, have mercy on us.

O Christ, who today wrote your new covenant by the breaking of your body in the cenacle, we beseech you: O our Lord, have mercy on us.

For the health of our Holy Father, Pope (N) head of the entire Church of Christ and our Lord Bishop (or Archbishop) (N) and for all their fellow-ministers, we beseech you: O our Lord, have mercy on us.

O merciful God, who had mercy on us, and who put away from us the yoke of the Law and perfected us by his holiness, we beseech you: O our Lord, have mercy on us.

He who is glorified in heaven by the heavenly beings in spirit and truth, and is adored and sanctified on earth by the earthly beings with fear and love and is believed and confessed by all the creatures, we beseech you: O our Lord, have mercy on us.

O Christ, who today obtained courage for the heavenly beings and good hope for the earthly beings, make your servants worthy to celebrate your feasts with fear and love, we beseech you: O our Lord, have mercy on us.

O Christ our Redeemer, save your people and your sheep-fold from the persecutors and multiply in us your peace and tranquillity and have mercy on us.

SAPRA': THE MORNING PRAYER

49. Slota' d-Sapra'

Let us pray, peace be with us.

O the Good One, who is full of grace from eternity, who from his immeasurable riches of goodness, gave all good things to his servants through his Beloved Son, who gladdens all through the feast of his holy pasch, full of all joys, we beseech and ask you, O our Lord and our God, gladen the face of the world with the pasch of your kindness and remove sorrow from its face, and the darkness of the cloud of sins which bound it, from its dwellers, and grant us seasons of joy that we may be glad before you and for ever; Your destroying enemies prevailed upon us, your servants, on account of the sin of Adam; and tear off the veil which the shame that has had woven and spread over our face; and by the joyous sacrifice of your Beloved, our Lord, let our sins with our debts be destroyed, so that we may stand before you blamelessly as saints, and we may become pure vessels for you. Yes, O our Lord and our God, kind and merciful, receive the prayers of your servants and the supplications of your glorifiers, and be reconciled with your adorers in your mercy and mingle the melodies of our voices and our songs with melodies of the glorious ones, who were brought into existence by you and who sanctify your Lordship incessantly in purity; grant us by their interces-

sion your kindness, and pray the mercy of your grace flow upon your special adorers, the faithful ones in your Anointed One and the confessors; and protect our community that celebrates your holy feast, from the oppressors that hate us and the persecutors and oppressors who are envious of our good things and that we may live with peace which is from you, and the tranquillity of your love may protect us all the days of life which are given us here; and shower everywhere good things which are from the beginning and which enrich the faithful who are in you and the confessors, so that we may render to the glorious Trinity the same praise, acknowledgement, honour and adoration. And let our service, O my Lord, be for your reconciliation, Lord of all, Father, Son and Holy Spirit for ever and ever. Amen, *Barek Mari*.

50. **Habartah**

O our Lord and our God, make the weak intellect of your servants worthy so that, like the high priest of sanctity, it may enter your inner holy of holies to offer before you the holocausts of heart-felt prayer. Look down from the height of the heaven of your holiness and turn towards your people and the sheep of your fold, and grant healing to their afflictions and pardon to their debts, and break assunder the bonds of our passions with which we are bound because of our sins and give us that we may serve before you the service which is far from thickness of flesh and blood and may produce rich, fat and sweet fruits, namely, excellent, right and happy conduct by which the angels may rejoice and the spiritual ones, your servants, may be reconciled. O Creator of light, in his

grace, Lord of all, Father, Son and Holy Spirit, for ever and ever. Amen.

51. Rfr. II nn. 63–65
52. Rfr. I n. 94
53. Rfr. II nn. 67–70
54. Rfr. I n. 9
55. All my enemies consulted together against me:
They thought evil against me: Lord of all . . .
56. Rfr. I n. 11
57. Rfr. II n. 74
58. *Ps* 51 with the following *Qanona', d–Rahem'– Alai*:

O the living lamb of God, who by your Cross killed the sin, have pity upon our life, and pardon our sins and cleanse our stains; and gladen your Church by the mystery of your pasch that she may praise your Lordship.

O Lord, create in me a pure heart: The Israelites who were in Egypt, celebrated the pasch on the 14th of the first month and were liberated by the angel who killed the first-borns; and now, your Church, O our Redeemer, behold, celebrates the pasch in the mystery of your Body.

The Jews were celebrating the pasch on the 14th of the first month; and behold, today the holy Church rejoices and exults in our Lord who gladly broke his body for his disciples.

By your pasch, O our Redeemer, the pasch of the Law was fulfilled; and through your pasch in the cenacle you fulfilled your mysteries; by your body and blood the sins of your sheepfold will be pardoned.

The first lamb which liberated the Israelites from death in Egypt, was signifying the mystery of the living pasch, the lamp of truth, which vivified the dead and liberated the living from death.

59. Rfr. II n. 76
60. **Marja' b-Sapra'**: *Ps* 139, 1-5a

Bate': blessed is the one who put an end to the paschal lamb and broke his body for his disciples.

Ps 110, 1.2.6.7

He humbled himself and was obedient unto death, the death of the Cross; because of this God also exalted him highly and gave him a name above all names.

61. Rfr. II n. 78
62. Rfr. I nn. 20-22
63. Rfr. II nn. 80-81
64. **'Onita' d-'Amada'**: Rfr. IV n. 31, first stanza.
65. Rfr. II n. 84
66. **Surraja'**: *Ps* 72
67. Rfr. IV n. 49
68. Rfr. I nn. 108+23+2
69. Rfr. II nn. 88-89
70. Rfr. I nn. 33-50+114

EDDANA': THE NOON PRAYER

71. Rfr. I nn. 1-2
72. Rfr. II n. 3
73. **Hullala'**: *Pss* 102-105
74. Rfr. I n. 81
75. Rfr. V n. 44
76. Rfr. II n. 57
77. Rfr. V n. 46
78. **Tesbohta' d-Eddana'**:

    O our Redeemer, protect your Church from the evil one that she may diligently celebrate the memory of your Pasch (3)
79. Rfr. II n. 97
80. Rfr. I nn. 23+2+31-57

VI

FRIDAY OF PASSION AND THE MYSTERIES OF PESEHA

NB. *Ramsa'*, the Evening Prayer is celebrated together with *Raza'*, the *Qurbana'*.

RAMSA' and QURBANA'

1. Rfr. I nn. 1–3
2. **Hullala'**: *Pss* 59–67
3. Rfr. V n. 4
4. Rfr. I n. 5
5. Rfr. II nn. 4–5
6. **Surraja' da–Qdam**: *Ps* 17
7. Rfr. I nn. 14–15
8. Rfr. I n. 17
9. **Surraja' d–Batar**: *Ps* 59
10. **Aqapta'**: I will confess you in the great Church: And I will sing to you among the many nations.
11. **'Onita' d–Qanke'**

The memory of your many good things: We will remember your Name in all generations: Your Church celebrates the commemoration of your precious passion which was accomplished for our salvation; O our Redeemer, protect her children from deceits.

Glory be to the Father and to the Son and to the Holy Spirit: O Christ, who by your precious Cross redeemed our race from error, behold, your Church performs your Passion; make her worthy to rejoice in your Resurrection.

12. **Slota'**

Let us pray, peace be with us.

When the sweet fragrance of your love, O Lord, our God, breathes over us and our souls are enlightened with the knowledge of your truth, may we be found worthy to receive from heaven the manifestation of your beloved Son, and to thank you and praise you unceasingly in your Church, crowned like a spouse and full of every help and blessing, for you are the Lord and Creator of all, for ever. Amen.

13. Rfr. I nn. 9-12
14. Rfr. I nn. 23-24
15. **Qerjane':** *Ex* 12, 1–20
    Zech 9, 9–12+11, 12–13+12, 9–14+13, 7–9
16. **Surraja':** *Ps* 41, 7–10a
17. **Slota'**

Let us pray, peace be with us.

O our Lord and our God, illumine our minds so that we may pay attention to and understand the sweet voice of your life-giving and divine commandments. Grant us in your grace and mercy that we may gather from your commandments the fruits of love and hope and salvation which are beneficial to the soul and the body, and that we may sing constant praise to you, without ceasing, at all times, Lord of all, Father, Son and Holy Spirit, for ever. Amen.

18. **Sliha':** I *Cor* 5, 7–8+10, 15–17+11, 23–34
19. **Zummara':** *Ps* 141, 1–3

20. **Evangalion:** *Mt* 26, 1–5+14–30

NB. With the *Karozuta,'* they enter the Order of the *Qurbana'*; only the propers are given below. For today's celebration, the third *Quddasa'*, i.e., the one attributed to Nestorius, is used.

21. **'Onita' d-Raze'**

Come, let us praise the Lord: Look at him and hope in him: Let us all see Christ with the eye of the mind, and with love through the mysteries and types which he has handed over to us, when he was being led to the Passion of the Cross; and the living sacrifice is set upon the holy altar; the priests, as angels, celebrate the commemoration of his death in songs of thanksgiving, saying: Glory to him for his ineffable gift.

22. **'Onita' d-Bem**

In repentance, let us receive the body and blood of the Son Christ, who suffered for us.

Bate': Blessed are you, O the last evening, because in you was fulfilled the evening of Egypt.

The mystery which Moses ministered in Egypt, was perfected in the Son Christ.

The Israel ate the little pasch and our Lord celebrated the great pasch.

The disciples stood between the two lambs, and they immolated the pasch and broke the body.

NB. The *Tesbohta'* after communion is that for Sundays and the days of commemoration.

LELJA'–SAPRA': THE NIGHT AND MORNING PRAYERS

LELJA': THE NIGHT PRAYER

(Know that after having taken little food this night must be fully spent in vigil, respecting the words of our Lord to his disciples: "Be vigilant and pray that you may not enter into temptation".)

NB. Today's celebration begins with the Lord's Prayer (Rfr. I n. 2). Then follow 3 *Hullale'*, i.e., *Pss* 31–49, but without the priestly oration, *slota' d–Kahne'*. Today there is neither *Sujake'* nor *Halleluija'*.

23. **'Onita'**

Hear, O the shepherd of Israel: Feed them and lead them unto eternity: O the good shepherd of our souls, the helper and redeemer of all, lead us according to your will under the shadow of your right hand and receive the rational fruits of our lips which we offer you with praise and give us mercy and kindness from your rich treasury.

Sing to the Lord a new praise: Perfect love of the creature was bound with the image of Adam; and it was torn off in the transgression of law by the wicked counsel of Satan. Christ, the propitiatory sacrifice, pacified the creatures with his blood and invited the celestial and terrestrial ones to the glorious abode of heaven.

Because they did not keep the covenant of God: The human race was condemned to the judgement of death and curse; Christ, the immeasurable sea of mercy, was willingly crucified in his love, in order to free all from curse, and he gave himself up to his persecutors; and his body tasted temporary death and (thus) he dissolved death and curse.

By the merciless people: O our Lord, the rays of your Cross which was buried by the wickedness of the crucifiers flew in the creation to the four quarters of the world; behold, the priests whom you have chosen for your honour, celebrate it in the churches, and by it are the faithful marked that it may save them from curse.

The Lord showed his salvation: The Cross of light which appeared to Constantine in the heavens was going as a leader at the head of his army for war; and the gatherings of heathens who adored the creatures were shaken and confused; and they gave up error of heathenism and adored the Cross and honoured it.

24. **'Onita' da-Syagta',** "Hymn of Washing the Feet"

Come, hear and I will narrate to you: On this holy day, let us all praise Christ who gave us his body for the remission of our sins and his living blood for our salvation and washed the feet of his disciples with his pure hands and showed us typically by his washing a glorious example of humility.

Who will narrate the wonders of the Lord: O the lover of men and who has mercy on all, who is able (to narrate) your goodness, for you have given us spiritual types, (namely), the glorious and holy mysteries by which you have taught us in deeds the true humility, because as a slave you condescended and washed the feet of your disciples.

All you gentiles, hear this: When the mysteries were completed and perfected in the cenacle, our Lord said to his disciples: See what I have done to you; I who am

your Master and Lord have washed your feet; you should imitate me; you do as I have taught you.

They saw and wondered and were shaken and trembling took hold of them: The congregations of angels wondered at the aweful mysteries that were accomplished in the cenacle at Jerusalem on this holy day; (namely), the temporary pasch that was fulfilled and the living body that was divided and the feet of the disciples that were washed by the Lord of glory.

Come, let us praise the Lord: With a loud voice of praise let us all glorify Christ who humbled himself today and washed the feet of his disciples and gave us in his love this example that we may all administer it to one another and behold, we today perform the mysteries and examples which he has given us.

The one who eats my bread and in whom I trusted greatly, has deceived me: Our Lord broke bread and gave it to the vile disciple and Satan entered in him and he became a useless vessel and because he did not change his mind and did not remove the deceit from his heart, he became a stranger to his election and was not helped by his blessing.

To those who are straight in their heart: Our Lord gave to his disciples the glorious and holy mysteries, and he broke his body and divided it to them and his living blood he gave them for the remission of debts and sins of the entire world. Blessed is the one who, in his mercy, came down and redeemed our race from error.

Exult and sing and praise: O our Lord, make us exult at your pasch and make all of us worthy to praise you;

protect our congregation by your Cross and save us from all deceits and give us the strength of your grace that we may fulfil the will of your Majesty; and make your peace dwell in your Church until the end of the world.

Because he has worked a miracle: O Lord, your holy pasch has gladdened our congregation which was in sorrow; and the devil who was glad has suffered and groaned and has become sorrowful; O our Redeemer, glory to you who by your sacrifice gladdened us and through your humility has raised up the humble state of our miserable race.

He teaches the poor his way: In this holy night, our Lord commanded his disciples, (saying), all of you love one another, as I have loved you and I give myself for you and suffer Passion and death; behold, they will hang me on the Cross for the redemption and the life of all.

Come, hear and I will narrate to you: It is not because I am weak that I am judged by the Jews, but because it has pleased the Father to redeem his creation through his Son; and I have come today to have pity on those who repent and to absolve death and sin and to give life to all by my Resurrection.

The Lord showed his salvation: Our Lord marked in himself and showed how bitter his Passion was, and he, keeping vigil, with difficulty (prayed) that, that hour might pass away from him if possible, and he has admonished us (saying), be vigilant and pray that you may not enter into temptation; our Lord testified that his Passion was bitter, because his sweat was changed into blood.

His wickedness will return to his head: Judas became to our Redeemer a deceitful and shameless worker, and he daringly attacked his master with the wicked ones of his company and gave them a sign, saying, arrest him whom I kiss; he was deprived of grace and became a heir of death by hanging.

Your brightness and your glory; and your glory conquers: O our Redeemer, clothe the congregation of your adorers with your brightness and glory as you clothed your apostles whose feet you washed during your pasch in Jerusalem, and forgive us our debts; you made them, O my Lord, ascend the mount of olives; make our congregation ascend to heaven.

If needed, they add here *Qala'* 15.

Glory be to the Father and to the Son and to the Holy Spirit: O our Lord, you came down in your love and became a sacrifice for our race and your body tasted temporary death; and your sheep, which was clothed with the garment of lamentation, was bought by your blood. The heaven and earth saw your derision because you were mocked with the thieves. Blessed is your death which vivified all.

25. Rfr. II n. 34

26. **Subbaha'**: *Ps* 35, 15–28, with the following *Qanona:* They gathered together in my sorrow and rejoiced at my expense.

27. **Tesbohta'**:

O the shepherd who handed himself for us, have mercy on your people and on the sheep of your fold.

O the Son of God, who was sacrificed for us, protect your Church in your great mercy.
O Christ, who redeemed us by your own sacrifice, have pity on your Church, redeemed by your Cross.

28. Rfr. II n. 37

29. Rfr. I nn. 74–75

30. **Madrasa':**

Wake up night watchers, sing praise with your voices; the cub of the lion is caught and who will fall asleep?

Bate': The Father in his love willed and sent his Son to the world; but the wicked ones crucified him, and who will fall asleep?

They judged him and condemned him; caught him and dragged him; they took a reed and beat him, and who will fall asleep?

They spat spittle upon his face and a servant beat upon his cheek; and while he spoke they condemned him, and who will fall asleep?

As mad dogs they pounced upon the lion to kill him; but as a culprit he kept silence, and who will fall asleep?

They plated a crown of thorns and placed it upon the Lord of crowns; and they made him suffer all insultations, and who will fall asleep?

They thrust into darkness the Sun, the illuminator of all; and the doors were shut against him, and who will fall asleep?

Mawtba' II

NB. Beginning from the lower choir, they sing 3 *Hullale'*, i.e., *Pss* 59–77, with the supplications and orations of the priest.

31. **'Onita'**:

My heart is ready, O God, my heart is ready: We have stood up and are ready: Let us be ready with fear and love for the aweful gift of the mysteries of Christ and let us adorn our souls with (good) works that we may reconcile the judge of all through them, in order that he may have mercy on us, when he judges the generations of the world.

And with the voice of horns let us praise before the King, the Lord: Come, let us resound today with the voice of praise and approach the living and rational sacrifice which is given us as a fountain of helps, the image of the Father and his only begotten Son; to him be adoration and exaltation with his Father and the Holy Spirit.

But I have trusted in you, O Lord: O our Lord, the confidence which we have in your mercy compels us to ask forgiveness from you, not because we are worthy, O Lord, but because you are the one who sanctifies gratis all those who call upon you through the overflowing mercy of your grace.

You gave to your adorers a sign: A gift of new life is given to the mortals in the spiritual sanctuary and he whom the death of sin has killed, let him approach and receive the vivifying mysteries with which he will conquer Satan, the enemy of our race.

And his kingdom is powerful above all: O the Son, Christ, whose kingdom is unshakable and whose priesthood is intransitory and undissolvable, pacify by your Cross the priesthood and kingship that they may govern

their spheres in concord, keeping the perfect faith in purity.

The memory of your many graces: We are celebrating with bread and wine the memory of Christ, who suffered for us, as it is written. Let us sanctify our bodies and purify our conscience from doubtful and deceitful thoughts that he may not find fault with us when he comes to judge the world.

Hearken, O pastor of Israel: Behold that true pastor who suffered for us, has prepared a heavenly mystery for us; O rational sheep, redeemed by the Cross, approach and taste the life-giving mysteries and drink the chalice of redemption which Christ has mixed for you.

All you the servants of God: Come, let us all take refuge in prayer which is the key of the heavenly treasury. As the melodies of our voice are sweet, so let our behaviour be before him; through words and works let us be pleasing to the Lord.

Come, let us bow down and adore him: Come, let us all bent our knees in prayer before the Cross which is the treasure of helps that we may find mercy and forgiveness of sins when all the parts (of the world) will be enlightened by its rays and when its enemies will unwillingly adore its Majesty.

The little ones with the great: Come, let us prepare our souls with our bodies for the aweful gift of the life-giving mysteries which save us from death and corruption and give life to the mortals in the heavenly abode.

Let us praise him with songs: O Christ, our vivifier, we celebrate the feast of your pasch in your Church which you have chosen for your honour; protect her children by the sign of your Cross from the contrivances of the wicked enemy and make us worthy in your mercy of that pasch which gladdens all creatures.

If needed, they sing here *Qala'* 8

Glory be to the Father and to the Son and to the Holy Spirit: Praise be to you, O Jesus our victorious King, who by your Cross redeemed our race from error. Let your great power renew our creation and let death perish and Resurrection reign and may we be made worthy of mercy through your command, O vivifying King.

32. Rfr. I n. 83

33. **Subbaha'**: *Ps* 141 in a lamenting tone

34. Rfr. I nn. 73–75

35. **Madrasa'**:

O the upright ones, wake up and see the suffering which I endure on account of your salvation, wake up.

Wake up Abraham, rejoice and be glad, because the mystery which you typified in the death of Isaac is fulfilled, wake up.

Wake up son of Amram, and see the Son who is being led to the passion by the children of Israel, wake up.

Wake up son of Jesse, take your harp and sing before us because, behold, the free one is among the dead, wake up.

Wake up son of Amos, go out to the sepulchre and see *Ammannu-El* on the Cross, wake up.

Wake up son of Matthew, come out of the fish and see that the mystery which you had typified in the depth has been accomplished, wake up.

Wake up Daniel, come out of the den and see that the prophecy which you had predicted, has been fulfilled, wake up.

Mawtba' III

NB. Beginning from the upper choir, they sing one *Hullala'*, i.e., *Pss* 89-92; at its end there is neither "Glory be . . ." nor other additions nor orations; but the priest starts from the Sanctuary carrying *Evangalion*, accompanied by the deacon, one candle, thurible without fire and ascends the *Bema'*. Then the deacon says: "Be quiet and attentive"; and the priest proclaims the *Evangalion m-Kansa'*, i.e., *Mt* 26, 31-44+*Lk* 22, 43-44+*Mt* 26, 45-50+*Lk* 22, 49-50+*Jn* 18, 10+*Mt* 26, 52+*Jn* 18, 11+*Mt* 26, 53-75; then follows :

36. Glory be to the Father and to the Son and to the Holy Spirit: Woe to me, I have sinned, cried out Simon Keppa at the courtyard of Caiphas, the high priest, while our Saviour was undergoing suffering. Woe to me, I have become a stranger to the twelve thrones. Woe to me, I have been deprived of the company of the sweet one. Woe to me, I have become a friend and companion to Judas, the seller of his master. The heaven and earth utter a double curse against me, because I denied the living Son of God and became a stranger; and since the scrutinizer of hidden secrets saw that he humbled himself unto repentance, he gave him the hand of helps

that the hope of his life may not be lost. Blessed is the one who converts the erring ones and opens his door to the penitents.

NB. Then they, both the choirs together, take these *Onijata'*; first by the upper choir.

37. **'Onijata'**:

O the strong one, why are you puffed up with evil: And every day your tongue plot evil against the holy one: O Judas, the transgressor of the law and the enemy of all justice, with a deceitful salute you handed over the precious one to the suffering of the Cross.

You loved evil things more than good things: Judas who sold his master and took 30 (coins) as his price did not profit anything from this except hanging.

His wickedness will return to his head: Judas had given a sign to the crucifiers regarding Jesus that him whom I kiss you arrest; you seek only him.

You loved all those who speak wickedness: Judas who made a pact with the blood-thirsty crucifiers, abandoned the fountain of life and gathered for himself hanging.

Shut the mouth of those who speak presumption: The company of Iscarriot called out, let us crucify the Son; but the choirs of the spiritual ones cried out, this is the King and the Son of the King.

Children in whom there is no faith: The children of the wicked viper called out saying: crucify, crucify the Lord of all creation who redeemed them by his charity.

And they forgot the works of God: On the top of the wood on Gagulta' the cursed ones hanged our Redeemer

and they perforated his body with nails and divided his garments among themselves.

Remember us and do not forget us: Remember me, O Lord, the thief on the right side cried out, and wipe out and forgive my sins as it is accustomed to your grace.

From now unto eternity: Woe to you, Judas, full of deceit, who sold your master for money. What will you do on that day on which the creatures will be judged?

O sinner, why have you provoked God? O Judas, what have you done? For you have betrayed the liberator of the creatures, and those audacious ones hanged him up on the top of the wood on *Gagulta'*.

The one who destroys wars from the boundaries of earth: O Christ, who gave peace to the creatures through your living blood, ask your merciful Father to make us worthy of the bride-chamber of his kingdom.

Glory be to the Father and to the Son and to the Holy Spirit: O our Redeemer, your Church celebrates the memory of your precious Passion which was accomplished for our redemption; protect her children from deceits.

From eternity to eternity. Amen and Amen: O Judas, the transgressor of the law, the enemy of all justice, by a deceitful kiss you handed over the precious one to the suffering of the Cross.

38. **Slota'**:

Let us pray, peace be with us.

O my Lord, we offer praise and honour, confession and worship at all times to your wonderful and unspeakable

dispensation which was perfected and completed and fulfilled in mercy and compassion for the renewal and salvation of our weak nature in the first-fruit from us, Lord of all, Father, Son and Holy Spirit for ever. Amen.

NB. Then the other choir begins:

39. Hearken, O Pastor of Israel: Feed them and lead them unto eternity: O the good shepherd, who gave himself for his sheep and redeemed it by his blood, make us worthy to participate in your Passion and to meet you in your kingdom.

Come, hear and I will narrate to you: On this night spear stood up against the shepherd and against his fold; his disciples forsook him and fled away, and the lambs of his sheepfold were dispersed.

Their sword will enter their heart: On this night the audacious ones set out in companies against Jesus. The swords and clubs in their hands were against him who healed their sickness.

I washed my hands clean: On this night Pilate stood up, took water and washed his hands and said: I am pure of the blood of this holy man.

O God, consider my judgement and take vengeance for me: On this night our Redeemer stood at the tribunal as a criminal and received a slap on his cheek from his servant and the creatures saw his contempt.

All their wisdom perished: On this night the Holy Spirit flew out of the Sanctuary and the word of the prophet was fulfilled, namely, behold your house is forsaken, O Israel.

Because they did not keep the covenant of God: On this night the Satan separated Iscarriot from the holy disciples and he became a friend of the crucifiers.

During night I made my bed wet: At night he was handed over to suffering and at night he rose from the tomb and at night he will come and will raise our bodies from Siol.

They condemn the blood of the victorious one: At night Pilate judged the victorious one as a criminal; great wonder and amazment: the servant judges his master!

The men who shed blood and commit deceit: Behold, the Son of man is handed over into the hands of sinners. O brethren, wake up, stand up and pray; behold, the time has approached.

And his sweat became as drops of blood: Our Redeemer sweated and prayed and called his Father in supplication: O my Father, if it is possible, may the chalice of the death of the murderer pass away from me.

They forged mystery in their craftiness: The mad people took swords, lances and lanterns and went out against that good and sweet one, who willingly humbled himself.

The children in whom there is no faith: The squadron of the plotters in the company of Iscarriot surrounded our Lord Jesus Christ as mad dogs.

There they feared greatly: The head of the disciples denied repeatedly that, I do not know the man, and the thief on the right hand cried out, remember me, O Lord.

The heaven of heavens shouted: The angels in the height were amazed: how much the Highest One has humbled

himself, because the audacious servant sits and judges the Lord, the liberator of all.

The place where there was no fear: During the supper, the disciple whom he loved, fell on his side, and at the crucifixion he was afraid to approach, because he saw the crucifiers had condemned him.

The earth trembled and was shaken: On Friday there was darkness in the whole land of Israel, the sun became dark in the sky, because it saw its Lord being derided.

N.B. If needed, they sing the *Qala'* 27 with the corresponding *d-'Annide'*

Glory be to the Father and to the Son and to the Holy Spirit: O good shepherd who gave himself up for his sheep and redeemed it by his blood, make us worthy to partake of your Passion and to meet you in your kingdom.

From eternity to eternity. Amen and Amen: O King Christ, our Redeemer, thanksgiving is due to you, because by the suffering on the Cross you liberated our race from error.

Let all people say: Amen and Amen: This night our Lord broke in the cenacle his body for his disciples after he had eaten the pasch and had revealed to them his mysteries and the memory of his coming and his charity towards us. When he willed to disclose the deceit of the wicked one, he said before all: one of you will betray me. Sorrow, commotion and trembling fell among the disciples and they looked at one another. They began to pray our Lord with heaving tears, saying: O our Master and our true Pastor, tell us who will betray you and will separate you from us. And our Lord signified to them that he who dips

his hand with me in the vessel and will eat, the same is he who will betray me and will separate me from you. And the disciples stood up and put the unclean Judas to shame: O Judas, are you not ashamed of him whose birth was announced by the head of the angels? O Judas, are you not ashamed of him who at his birth moved the Magi to come to his honour? O Judas, are you not ashamed of him who was baptized in Jordan by John and sanctified the springs? O Judas, are you not ashamed of him who converted water into wine at *Qatna'*, which you tasted and enjoyed? O Judas, are you not ashamed of him who gave power of walking to the paralised one who (then) walked joyfully? O Judas, are you not ashamed of him who opened the eyes of the blind with the spittle of his mouth? O Judas, are you not ashamed of him who revealed to the Samaritan woman hidden things and converted her to his fold? O Judas, are you not ashamed of him who cleansed the ten lepers with the word of his mouth? O Judas, are you not ashamed of him who pardoned the sins of the adulterous woman by a swift sign? O Judas, are you not ashamed of him who vivified the dead who was decayed for four days? O Judas, are you not ashamed of him who by his fasting defeated Satan and gave victory to our nature? O Judas, are you not ashamed of him whom the little children praised with *Hossanas* and to whom they shouted praises? O Judas, are you not ashamed of him who stirred the little children in Jerusalem, who set out for his honour? O Judas, are you not ashamed of the hands of that elect one who washed your legs? But you

betrayed him to death. O Judas, are you not ashamed of the pasch which you ate among the disciples before our Redeemer? O Judas, are you not ashamed of him who cursed the fig-tree with his command and which whithered at once? And we, the children of the Church, let us say, woe to him, the treacherous Judas! Woe to you Judas, because you did not keep His commandments nor fulfilled His will! Woe to you Judas, when the King will appear and will give bliss to the just, the children of light! Woe to you Judas, when he will open his treasury to give gifts to the diligent workers! Woe to you Judas, because you fell down from bliss and from the array of the Apostles! Woe to you Judas, because you were pushed out of your throne and became a stranger to the glorious kingdom! Woe to you Judas, because you inherited darkness and unquenching fire! Woe to you Judas, from the Church on earth and that in heaven! Let us all render glory, honour, thanksgiving and adoration to our King who is full of mercy: *Hallelujah, Hallelujah,* O Lord, glory to you, and to us hope and life. O Lord, your mysteries are exalted, your mercy is adored, and your honour is blessed in your glorious land.

40. Rfr. I n. 70

41. **Qanona'**: *Ps* 59 with the following *Qanona'*:

The wicked ones persecuted me and afflicted me: Save me my Lord, my God: God, I will glorify you: Blessed is the shepherd who suffered Passion for his sheep. Christ, O our powerful King, who ascended the Cross for us, received blow upon the cheek and was

buffeted, suffered mockery and impure spittle; they, i.e., the wicked and irritated people, that resembled the devastated vineyard, who cried aloud indignantly to crucify (him) and said blasphemy against him. Wicked and heathen Judas who was entirely filled with wickedness, and in his imprudence and rashness he sold him for 30 coins, and the creation suffered instead; the sorrow and vexation and devastation which he, whose power has no limit, suffered willingly and not by sword; and the thief, that plunderer, who gained entry into the Paradise, and the chaste Joseph, his disciple and student, buried him; and the Church which was built upon Keppa and was espoused and adhered to him, weeps and sighs and supplicates and participates with him in his Passion, that she may find mercy and compassion to be worthy of the twofold bliss. O the one who showed his love towards us, who willingly handed himself for us, and suffered on the Cross for us, in order to save us from our sins and by that heal our pains by your wounds and have mercy on us in your abundant kindness. By your Passion you showed your power in the creation, which moved at your beckoning; and you dissolved death by your death and the dead lived and heard your voice; and make us, who have confessed in your Cross, worthy of your kingdom in your mercy. O the one who promised the thief, the man who was mamed by his wickedness, and who was hung with him on the wood, that you will be with me today in Paradise, forgive our sins and heal our sorrows in your mercy. O the one who suffered the cross of contempt and received blow upon the cheek from a servant and promised the thief, who confessed

him the Paradise above, protect your Church that adores your Cross and celebrates your feast.

42. **Tesbohta'**:

The earth trembled when they shouted crucify, crucify the King of the Jews;

The wicked priests and the sinful pharisees judged and condemned and crucified him.

43. Rfr. II n. 60

44. Rfr. I nn. 74–75

45. **Madrasa'**:

O the kind one, show pity upon me; O the one full of mercy, have pity on me:

Bate': My brethren, I looked into the Scriptures and the Passion was found fulfilled when our Redeemer suffered; Keppa was crying severely, first because they crucified his master, secondly because he denied him; crying out in sorrow that, I destroyed my work and behold, I denied my Lord.

Woe to me, he was crying out in the courtyard of the house of Caiphas, because I have become a stranger to the Son, whom I denied; He called me Keppa, but I have become sand; and he will not build again His Church upon sand; I refused myself.

He called me blessed when I learnt from his Father and said to him that you are Christ, the Son of the Blessed One; to whom shall I ask to pray to his Father, because he will not again receive me without his Son; I am perished for ever.

46. Rfr. I n. 77

47. **Sujake'**: *Ps* 93 with its own *Qanona'*

NB. From this *Qala' d-Sahra'* onwards upto the feast of Pentecost there is no kneeling at all.

48. Rfr. II n. 49
49. **Marmita'**: *Pss* 102-103
50. Rfr. II n. 51
51. **Marmita'**: *Ps* 104
52. Rfr. II n. 53
53. **Marmita'**: *Ps* 105
54. Rfr. I n. 81
55. **'Onita' d-Lelja'**

O God of my glory, don't be silent: Don't be silent and keep quiet, O God: Regarding the iniquity of the betrayer, who will not weep sighingly? O Christ, when you, the true light was with him, he loved to be in darkness; on account of this how willed to betray you to the enemies, to the blood-thirsty traders, he sold you, who are the peace of the world; and he sold you, who are the treasure of life, to the creatures; he did not think of the washing of his legs, nor again the supper of the mysteries he ate; and on account of this work he did, he plucked for himself the fruit worthy of hanging; but your selling, O Redeemer of all, has been to our needy race a liberation: praise to you.

Why are you puffed up in your iniquity, O man: Why do you sinner, provoke God to anger: O Judas, who has plundered away from you the treasure, filled with hope, for, before this day you were as a sheep among the disciples; and today you fell upon the good shepherd as a wolf; who has made you a stranger to the disciples and

who again took off from you your master for ever; he came to suffering willingly and not by violence; it was not by your hands that he was to be betrayed nor was it through your hands that he was to be killed, but you, because you were dissolute, you loved money, sold the liberator of all unto death; but we, behold, we adore Christ who suffered for us as it pleased him, that one, who is abounding in mercy.

You loved evil more than good: Judas loved greatly the enemy of all things good and beautiful, because he abandoned the Sun of justice and liked to walk in darkness; he was called as a lamb but he pounced upon his shepherd and he betrayed his master and Lord and he was estranged from the fountain of life and inherited hanging; because of this we beseech you, O our Redeemer, save and redeem us from all temptations: praise be to you, O lover of men.

They rewarded me evil for good: Instead of the love you had for the Jews, O Lord, the scribes and pharisees and the whole people, the workers of evil, all took counsel together against you in order to kill you, who are the heir of the vineyard, by their deceit; and Caiphas who was high priest uttered the last prophecy, not by himself but by the Holy Spirit, namely, it is better that one man dies and the whole world lives: O our Lord, who desires the life of men, forgive us.

Glory be to the Father and to the Son and to the Holy Spirit: How aweful is the hour, when I am handed over today into the hands of crucifiers and when I fall into their hands and the vile enemies inflicting upon me all tortures,

fixing my hands and legs with nails, covering me and beating me with a reed, and placing upon my head a crown of thorns; instead of the good things I did and the wine I made at *Qatna*,' they compel me to drink vinegar and bitter drinks; see, O Father, how much they hate me; redeem and save me from this hour.

56. Rfr. II n. 57

57. **Qanona'**: *Ps* 52 with the following *Qanona'*:

For money Judas sold our Redeemer, who redeemed us from death; he gave a treacherous salutation to the liberator of all, when he betrayed him; and he sold the living one to the abode of the dead and inherited hanging.

By your pasch, O our Redeemer, the pasch of the law was accomplished; and through your pasch in the cenacle, you perfected your mysteries; by your body and your blood the sins of your sheepfold are forgiven.

Ps 144 with the following *Qanona'*: Christ, who by his Passion absolved and destroyed error from earth, and by the stripping off of his body, rebuked the devils and confounded them, give us that we may partake in your Passion and enjoy with you.

Ps 14 with the following *Qanona'* : Behold, the one who eats my bread has raised his foot against me to hand over me into the hands of my crucifiers: and the Son of man goes as it is written about him; woe to him by whose hands the betrayal is accomplished.

58. **Tesbohta':**

In suffering and tears and supplications we call to you, O good Lord: Be to us physician and guide, for our suffering is bitter and our pain is hard.

There is no just among us who may propitiate you, for our iniquity grew strong and our debts increased: They stirred up and disturbed the sea and dry land, and all that is in them on account of our evil deeds.

In our time that which is written is completed, for the end of the worlds has come upon us. Save us in your mercy from storms, which have confused and shaken the heights and the depths.

O good shepherd, feed your flock for whom you have borne suffering. Unite the priests and kings to dwell alike in peace and tranquillity.

And let us be yours according to your will, Father, Son and Holy Spirit, for ever and ever, amen and amen.

59. **Karozuta'**

Let us all stand well with repentance and earnestness, pray and say: O our Lord, have mercy on us. O our Lord, have mercy on us.

Son of God, the Word from the Father, who took our humanity for our redemption, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who by his holy birth from the holy virgin acquired hope for the race of men, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who by his glorious manifestation renewed our nature, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who removed our slavery from the hands of the evil one through his holy fast, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who by his holy commandments turned us away from error towards the knowledge of truth, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who gave his body and blood for the remission of our debts, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who handed himself over for us and suffered Passion on the Cross for the redemption of all, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who by his glorious Resurrection raised us from our fall, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who exalted our humble state by his ascension and made us sit in glory at the right hand of his Fathar, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who sent the Holy Spirit and made his Apostles wise and through them converted all gentiles to the knowledge of his divinity, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who came and redeemed us and will come for our renewal. Christ our hope, have mercy on us.

Hear our prayer and have mercy on us. (2)

Son of God, have mercy on us.

Child of the Father, have mercy on us.

Light of the world, have mercy on us.

Lord of all, have mercy on us.

Our good shepherd, have mercy on us.

Forgiver of our debts, have mercy on us.

Who wipes out our sins, have mercy on us.

Healer of our pains, have mercy on us.

Purifier of our blemishes, have mercy on us.

The one who renews our bodies, have mercy on us.

Redeemer of our life, have mercy on us.

Hear our voice, and have mercy on us.

Son of God, the great High Priest, establish and protect our holy Fathers, Mar N., the supreme Pontiff, the Pope of Rome, and Mar N., Catholicos Patriarch, and Mar N., Bishop Metropolitan, at the head of their folds, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, the great shepherd and visitor of our souls, help our Fathers the Bishops and exalt all their folds, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, let your mercy sanctify the priests and clerics who placate you and let your will sanctify (the observers of) your holy covenant, (the religious), whom you have elected for your honour, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, establish the power of kings so that they may be in peace with us, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Son of God, who is adored and glorified in heaven and on earth with his Father and the Holy Spirit, Christ our hope, have mercy on us. O our Lord, have mercy on us.

Pacify your Church by your Cross, protect our community by your mercy, make us all worthy to meet your manifestation with confidence, Christ our hope, have mercy on us. O our Lord, have mercy on us.

SAPRA': THE MORNING PRAYER

60. Slota' d-Sapra'

Let us pray, peace be with us.

Glorious and exalted King who dwells in the high heights with honour and glory of his divinity and whose glorious deeds are revealed and manifested in the depths below and before whom thousands of thousands stand and praise the honour of his hiddenness and ten thousands of ten thousands sanctify and praise the adorable name of his Majesty and with unceasing glorifications and limitless praises glorify and exalt the eternity of his existence, we bow down and adore you and supplicate and pray, accept from us, O our Lord and our God, the sacrifices of our prayers which we offer to your divinity and in your mercy answer the requests of your people and of the sheep of your fold and have mercy and kindness on the sinners, your servants; forgive the debts and sins of your adorers and remove from us in your mercy corrupting temptations, destructive deceits, painful diseases, agitating afflictions and let your peace guide us and let your

tranquillity be with us and your peace help our humility and your diligence protect our souls; O Lord, overshadow the right hand of your mercy on your holy Catholic Church and establish its priests and protect its children and pacify priesthood with kingship, so that we may live in peaceful and tranquil abode in the peace which is from you, and as you have made us worthy this night to administer before you, this aweful and divine mystery, so O Lord, make us worthy with vigilence of soul and sanctity of body and purity of thoughts and cleanliness of heart, together with the heavenly hosts and the choirs of the spiritual ones and the ten thousands of heavenly angels and the choirs of the just and holy, and the orders of the chaste and the holy ones, who were pleasing before you, meet you with confidence and may face you diligently and may with them and among them praise and exalt and glorify your glorious Trinity, Father, Son and Holy Spirit, for ever. Amen. *Barek Mari*.

61. **Habartah**

Enkindle, O Lord, from the altar-door-entrance of the most holy sanctuary, the abode of your Majesty, the lamp of our souls, which is extinguished by the cloud and thick smoke of sin, which by the ruler of the world, the head of the principalities, sprinkled on the faces of our mind through the whirlwinds of passions, and wash off by the pure rain-water which is showered from the immeasurable sea of light, the dirty sediment, which is adhered to the wings of our mind from illusions and error of ignorance; and send through the stewards of peace and the announcers of tranquillity, your hidden ministers,

the message, not on paper nor written with ink, of liberation to our servitude from the slavery of Eden and Adamite fall; strip off and rend asunder from us that robe of leaves and shame, and vest us with the brilliant garment of the adoption of sonship, woven by the lovely chord of Baptism, and put on the finger of our mind the golden ring, with the seal of the image of the pledge of incorruptible life, which is set apart and stored in the untangible treasury for the keepers of purity and holiness; change the ill-tasting, injurious and squanderous food of swines into tasty, sweet food from fat bull and the wine bottles, which the heavenly bridegroom squeezed out and prepared in the wine-press, made by the spear, for the called and invited ones to the banquet; and beckon the glorious choirs, the narrators of the essence and the tripple Churches, the circle of ministers, sanctifying your existence; and gladden them with the conversion of the Adamite sheep which was found out and returned to the fold of the heavenly kingdom; and grant us that with child-like whispering we may call you here, *Abba', Abba'*, and in the new world, *Aboon*, Creator of light in his grace, Father, Son and Holy Spirit, for ever. Amen.

62. Rfr. II nn. 63–65
63. Rfr. I n. 94
64. Rfr. II nn. 67–70
65. Rfr. I n. 9
66. Rfr. II n. 72
67. Rfr. I n. 11
68. Rfr. II n. 74
69. *Ps* 51 with the following *Qanona', d-Rahem–'Alai:* On the day when the Jews crucified our Redeemer

upon *Gagulta'*, the light became dark, the mute creations were moved, the dead trembled, and all the creation put on sorrow and grief.

Your Church celebrates every year the holy remembrance of your precious Passion, O our Redeemer, with all diligence; and make her worthy of your true feast for eight days.

70. Rfr. II n. 76

71. **Marja' b-Sapra':** *Ps* 141, 1-3a+6-7

Bate: Blessed is the one who rejected the feasts of the Israelites who crucified his anointed one.

Pss 21, 9b-10+69, 22-25

72. Rfr. II n. 78

73. Rfr. I nn. 20-21

74. Rfr. II nn. 80-81

75. **'Onita' d-Amada':**

Stretch out your hand save me: O God, save me by your name: O the one who is not baptized, you are journeying amidst the hidden waves of the world as in a sea; hasten to reach the glorious harbour of baptism, lest his day of death should find you all-on-a-sudden as in the severe winter and in its abyss it should immerse and ruin you; approach the life which is above fear, and glorify, praise and say: How sweet you are in the gift of the Spirit, O God, Lord of all, have mercy on me. (Repeat also with, Glory be....)

76. **Surraja':** *Ps* 110

77. **Tesbohta'**

Praise to the good One who in his love revealed his glory to men.

He created a dumb nature from dust, and adorned it with a soul, the princess of treasures.
And he placed his praise in a despised body, so that all creation may sing his glory.
Come, you who can speak, sing glory to him, till we are caught by death.
In the long night let us remember death which closes our mouth and puts us to silence.
The just who glorified him by night are alive even when they are dead.
And the wicked who did evil against his great glory are dead even while living.
Let us awake our body by prayers and by biblical (Hullale') songs of hidden power.
That we may be companions of the wise virgins whom our Lord praised
And in that night, when he makes the worlds to tremble, we may be vigilant to see the Son.
That we be not sunk in evil desires, but that we may see his glory on the day when he shines forth.
And let us be before him watchful servants, when he leads the children to his bride chamber.
And the wicked will remain in torture and the door of mercies will suddenly be shut.
The body that troubled itself with prayer, will fly in the air on the day of resurrection.
And will see our Lord without shame and will enter the Kingdom (together) with him.
The angels and the just, who have kept vigil and laboured in prayer will be pleasing to him.

Blessed is the One who made us vessels of his glory and placed his praise in dusty mouths.

Praise to the mercies of him who has united the earthly ones with the spiritual ones.

That they may sing all the nights and at all times, 'Holy' to his name.

And let us all give him praise, for ever and ever, amen and amen.

78. Rfr. I nn. 108+23+2
79. Rfr. II nn. 88-89
80. Rfr. I nn. 33-50+114

EDDANA': THE NOON PRAYER

81. Rfr. I nn. 1-3
82. **Hullala'**: *Pss* 118, 89-130
83. Rfr. I n. 81
84. **'Onijata'**

The earth trembled and was shaken: The foundations of mountains were shaken and torn up: At the hour in which the crucifiers approached to arrest the Son, the earth with great shaking cried out that you may come back; and the Sun was shrouded with weeping and darkness; the veil of the temple was torn into two; O Christ, whom the audacious ones crucified, dress our wounds in your mercy and renew our fall by your Resurrection and have mercy on us.

O God, consider my judgement and do vengeance for me: There was no mercy in the judgement by which the crucifiers judged him; the wicked people bound him and crucified him on the wood; the Jews were calling out,

let him be crucified, and the Pharisees were saying, let him be killed ; O the Vivifier of worlds by your grace, whom the haters of truth crucified, protect your Church by your Cross and have mercy on her.

O God, save me from my enemies: How terrible was the hour in which they arrested our Lord? The wicked and persecuting people took him to judgement; the disciples fled and were dispersed to all places; Simeon denied, 'I have never seen him'; O Christ, who came for redeeming us and who suffered passion and Cross, dress our wounds in your mercy and have mercy on us. Glory be to the Father and to the Son and to the Holy Spirit: When you desired to destroy hell and conquer its treasury, you in your love suffered bonds willingly and you stood before the tribunal seat that you may destroy and absolve the sentence of the judgement of the head of our race; O Christ, who gave victory to our race, and lifted up and set it in heaven, have mercy upon us.

85. Rfr. II n. 57

86. **Qanona':** *Ps* 59 with the following *Qanona'*:

The wicked have oppressed and afflicted me; deliver me, O my Lord and my God. Blessed is the shepherd who suffered passion for his sheep.

87. **Tesbohta**

The earth trembled when they shouted, crucify, crucify the King of the Jews;

The wicked priests and the sinful pharisees judged, condemned and crucified him.

88. Rfr. II n. 97

89. Rfr. I nn. 23+2+31-57

VII

THE GREAT SATURDAY

RAMSA': EVENING PRAYER

(The Bishop or the Archdeacon or a priest leads the prayer)

1. Rfr. I nn. 1–2
2. **Slota'**

   Let us pray, peace be with us.

O Lord, we may praise your divinity in spiritual canticles, and adore your Majesty with earthly prostrations, and offer uninterrupted and perpetual glory to your glorious Trinity at all hours, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

3. **Hullala'**: *Pss* 22–30
4. Rfr. I n. 5
5. Rfr. II nn. 4–5
6. Rfr. I nn. 8–12
7. **Surraja' da-Qdam**: *Ps* 69, 20–28
8. Rfr. I nn. 14–15
9. Rfr. I n. 17
10. **Surraja' d-Batar** : *Ps* 139
11. **Qerjane'** : (1) *Is* 52, 13–53, 12
    (2) *Dan* 9, 20–27
12. **Surraja'** : *Ps* 34, 14–16
13. **Sliha'** : *Gal* 2, 17–3, 14
14. **Zummara'** : *Ps* 22, 16c–18a

15. **Evangalion** : *Lk* 22, 63-23, 12+
Mt 27, 19+
Lk 23, 13-23+
Mt 27, 24-25+
Lk 23, 24-45+
Mt 27, 51-54+
Jn 19, 23-42

(When the reading of the Gospel is over, the Cross is bent to the Bishop, who removes the *Kottina'* from it and covers it up with a neat shroud, and then the Cross is entrusted to a priest, who carries it with the *Evangalion* to the sanctuary and places it on the altar).

16. **Karozuta'**

Let us all stand in sorrow and earnestness and beseech and say: Lord have mercy on us.

O the living One, who descended to the abode of the dead and preached good hope to the souls that were held in *Siol*, have mercy on us.

O the One, by whose wounds, our sores were healed, and who killed our murderer by his death, have mercy on us.

O the One, at whose Passion, the luminaries became dark, and all the creatures put on wailing and sorrow, have mercy on us.

O the One, at whose crucifixion, the spiritual ones were moved, and whose Father's will prohibited the destruction of his crucifiers, have mercy on us.

O the One, who by his death, opened up the sepulchres and gave life to the dead for the reproach of his crucifiers, have mercy on us.

O the One, who mingled his blood with our blood and gave retribution for our debts by his own sacrifice at the top of *Gagulta'*, have mercy on us.

O the One, who tasted vinegar and bitter drink for the redemption of our nature, have mercy on us.
O the One, whom the Angels of light praised at his death, and at whose immolation the earth was sorrowful and at whose resurrection it was joyful, have mercy on us.
O the shepherd and Lord, who handed himself over for his sheep and redeemed it by his blood, save our life from the wicked one and have mercy on us.

17. Rfr. I nn. 20–26

18. **'Onita' d-Basaliqe'**

The earth trembled and was shaken:
All the foundations of the earth were removed:
The foundations of mountains were shaken and torn up:
O Christ, when you were hanging on the Cross, the creation saw you naked and was trembled; and the heaven put out its light of the glorious lamp of the sun and the temple showed its sorrow in the veil that was torn and the earth trembled because it saw the audacity of the crucifiers; those who were lying in the tombs wondered with great amazement and rose up, offering up praise to your great power, O Lord.
(This hymn is sung thrice, the third time with 'Glory be to the Father, . . .' Then all sit together and sing the following *Onita'*)

19. **Min-'Alam**

At the passion of our Lord there was sorrow, and amazement took hold of the angels and men. The dead who were buried woke up and they came out from their tombs singing praise (*Mt* 27, 51–2) to the Son who

came down and was hung for us on the wood and who, through his living voice, called out and shook the earth and the heaven.

Wake up the first Adam and see the only Son suffering as a sinner in the hands of the Jews.

Wake up and stand up the persecuted Abel, (*Gen* 4, 8) the one who was killed by the brother, the persecutor, and see the Redeemer of the World, who dies for the life of the world.

Wake up and stand up the holy Noah, (*Gen* 5, 29) who was a substitute to the world, and see the Son of the Most High hanging today on the wood.

Wake up the sons of blessings Sem and Yauth, full of modesty, who covered the nakedness of their father, when he fell asleep, (*Gen* 9, 23) come and see the brilliant sun and the beautiful lamp the moon, putting on sorrowful darkness lest their rebuked Lord should be seen (naked) (*Lk* 23, 44–45, etc.).

Wake up the priest Melkisedeck, who did not offer flesh on the altar, (*Gen* 14, 18) come and see the Son today, who gave his mysteries in bread and wine (*Lk* 22, 19–20).

Wake up Abraham and see the Son, who appeared to you in revelation, (*Gen* 15, 1f) hung on the wood today according to that mystery, which was revealed to you.

Wake up the blessed Isaac, saved through the lamb from the tree, (*Gen* 22, 11–13) and see that true mystery, which was fulfilled today in your Lord.

Wake up Jacob the Israel, who saw the ladder in Bethel, which the angels were ascending for the ministry of Emmanuel (*Gen* 28, 12ff).

Wake up the just Joseph, who received spittle from his brothers (*Gen* 37, 20f) and see Jesus the Redeemer, who received spittle from his sons.

Wake up the powerful Job, and see that the Redeemer is revealed ; the one who is revealed to you from afar and of whom you said that he is seen in the depth (*Job* 38, 1f).

Wake up Moses, the first of the prophets, and see the Lord of prophets who suffers from the children of prophets as the prophets have predicted (*Ex* 2, 2f; 4, 11–12).

Wake up and stand up Aron the priest and see your corrupted seed which has become cockle instead of wheat in your field today (*Ex* 4, 14f).

Wake up the strong Joshua, who stopped the sun and the moon (*Josh* 10, 12–14) and see that they have put on sorrowful darkness at the death of the Son.

Wake up Naphthak who made a sacrifice of his only daughter (*Judg* 11, 30) and see the Son who offered himself as a sacrifice on *Gagulta'*.

Wake up Samuel the high priest, look and see the Lord of priests, whom the priests crucified as a sinner and evil-doer (1 *Sam* 3, 19–21).

Wake up David the Psalmist, come out today from your tomb, take up your guitar and harp, preach and say in your Psalm: The people deprived of mercy nailed mercilessly the hands of the Son who came from above to

redeem the Israelites and the gentiles; they divided his vestments among them and put lots on his garments; as dogs they, all of them, surrounded the Lion; but he did not speak to them (*Ps* 22, 12–21).

Wake up and stand up Solomon, the sea of wisdom, from the dust and see the Lord of wisdom whom foolishness derides (1 *Kg* 3, 1 – 4, 34).

Wake up and stand up from the dead the prophet who vivified two dead man (1 *Kg* 17, 21–22) and see the clamour among the dead, because the Son of the Living One is placed among the dead.

Wake up glorious Isaiah, look and see the King Christ being led to slaughter as a sacrifice, and his mouth is not open (*Is* 11, 1f; 53, 7).

Wake up Hosea who took adulterous women, who became his wives, and see your people forsaken by your Lord, because they endeavoured for his murder (*Hos* 1, 2ff).

Wake up blessed Joel and see the darkness and obscurity and the blood and the smoke of clouds, which reigned in the world today (*Joel* 2, 2ff).

Wake up and stand up the prophet Amos, and see the Son of God against whom the mob have gathered today, and whom they crucified at the order of Pilate.

Wake up the prophet Abdias, and see the Salvation of the Lord, which the Lord effected for the human race on the Jerusalemite mountain.

Wake up Jonas, who for three days was like a dead one, and show to the Jews the resurrection of the third day (*Jon* 1, 17f).

Wake up Micheas and see the shepherd who came to convert the erring ones, (*Mic* 7, 14) but the Jewish people stood up against him and crucified him as a sinner.

Wake up and stand up the Alkosite (Nahum), look and see the living Son who announced peace to the abject and whom they thought to be an abject (*Nah* 1, 15).

Wake up and stand up the elect Habaqoq and see the temple of propitiation, (*Hab* 2, 20) behold, it is rent because of the passion of the Lord and the Holy Spirit is gone away from it.

Wake up and stand up O the blessed one, who judged with the Lord (*Hab* 1, 4) and see the wonder today that the Judge is being judged.

Wake up Sophonias and see the Church that has been saved by the crucifixion, and the farthest that has become the nearest; but the synagogue has been dispersed.

Wake up the blessed Aggeus who gave incitement regarding the building (*Hag* 1, 7f) and see that today the holy veil at the door of the temple of propitiation is rent.

Wake up Zacharias and see the thirty, the price of our Lord as fixed by them; and they are given to the potter and behold, they buy the field with it (*Zech* 11, 12f).

Wake up the elect Malachias and put to shame the degenerate people who crucified the Only Begotten, and still say that they are clean.

Wake up the priest Jeremiah, who was cast into a pit of clay, and see your Lord for whom a tomb became the bride-chamber (*Jer* 1, 1; 38, 6).

Wake up the prophet, the son of Bosse, and come from Babylon, (*Ez* 1, 3f) look and see that the one who appeared to you on the clouds, is hung up in body on the wood.

Wake up the prophet Daniel, look and see the Emmanuel about whom Gabriel told you, (*Dan* 7, 16; 9, 21) that he is suffering from the children of Israel.

Wake up the blessed Zachariah and his beloved son the Baptist, (*Lk* 1, 13) and see that today your Lord is made a sacrifice and an offering.

Wake up the fathers who died with the hope of resurrection and see on the top of *Gagulta'* the Lord of all creatures.

Wake up the dead ones of old, come out of your deep tombs and see among the accusers the one who makes the accused, the victorious.

Wake up the dead ones who are near by and lie in Jerusalem and (see) whether the farthest are suspected and the nearest are believed.

Wake up and stand up all the dead ones, look and see the Life that is dead; and behold, they carry the Lord of the living and of the dead to the place of the dead.

Wake up and stand up from your tombs and accuse your sons and your brethren and your friends who crucified their Lord and your Lord.

Wake up those who died from the beginning and see the Eternal Son who, in his love, has been made similar

to you (by death), and in whom all the Books were fulfilled (*Jn* 19, 28).

Wake up those who died in sin and see the Son, who knew no sin, dying with those who commit sin, to kill death and sin.

Wake up the dead ones and see on the Cross the wonder of the Son, the First-born, who rent the earth through his immolation and who dissolved death through his death.

Woe to the denying people: the sun with the moon became dark, but your blind heart did not believe anything which happened in truth.

Woe to the Jewish people who became strangers to their Lord and to whom there is no priest nor prophet nor king nor seer.

Woe to the Jews who became crucifiers to their Lord; but blessed is the elect Church which has become adorer to her Lord (*Jn* 19, 37).

O the Victorious One, who in his mercy, brought himself down and whom his servants judged, because he willed it, make him victorious, whom his debts have accused and whom you, in your mercy, have brought to existence.

Blessed is your death, glorious is your Resurrection; have mercy in your goodness and show pity on your servants who have confessed your divinity by your helping power; be a helper to us with your power and shed your mercy at all times on the congregations in the Churches, which confess you, who rose up in truth; and to you

with your Father and the Holy Spirit be praise and adoration at all times.

20. Rfr. I n. 28
21. **Surraja':** *Ps* 22, 16c–19a
22. Rfr. I n. 2
23. Rfr. I nn. 31–57

LELJA' – SAPRA': THE NIGHT AND MORNING PRAYERS

LELJA': THE NIGHT PRAYER

24. Rfr. I nn. 1–2
25. Rfr. I n. 59
26. **Hullala':** *Pss* 82–84
27. **Slota'**

O Lord, be pleased with the prayer of your servants and be satisfied with the supplication of your adorers and blot out the debts of your glorifiers, and remove the sore of anger from your household; O the good One, who takes care of our lives at all times and hours, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

28. **Hullala':** *Pss* 85–86
29. **Slota'**

Establish O Lord, the foundations of your Church, in your mercy, and strengthen her bolts in your grace and let your glory dwell in the temple which is set apart for your honour, all the days of the world, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

30. **Hullala':** *Pss* 87–88
31. Rfr. I n. 61

32. **Hullala':** *Ps* 89

33. **Slota'**

O the great King of glory, the Eternal Being, always we confess, adore and glorify you, who takes hold of all by the power of his Word, and governs the world and creatures through the gentle gesture of his will, Lord of all, for ever. Amen.

34. **Hullala':** *Pss* 90-92

35. **Slota'**

O Lord, let the hidden strength of your divinity and the wonderful help of your Lordship and the great support of your commiseration, strengthen the weakness of our miserable nature to offer you praise and honour, worship and thanks-giving at all times, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

36. **Hullala':** *Pss* 93–95.

37. **Slota'**

O Lord, we are bound to raise unusual glory, lofty praise, prostrate adoration and perpetual thanksgiving to your glorious Trinity, at all times, Father, Son and the Holy Spirit, for ever. Amen.

38. **Hullala':** *Pss* 96–98

39. **Slota'**

O the Lord of all, we are always bound to confess, adore and praise you, who sits in the throne of Cherubims and is celebrated in the company of angels, and who shakes the earth at his gesture and frighten the universe at his command, Father, Son and the Holy Spirit, for ever. Amen.

40. **Hullala':** *Pss* 99–101

41. Rfr. II n. 34

42. **Subbaha'**: *Ps* 70

43. **Tesbohta'**

Praise to you, O God; praise to you, O God:
Day and night praise to you, O God.

At all times and hours have mercy on us in your compassion, O God;

We ask from you mercy and forgiveness of sins:
Destroy from us the evil one who always set snare for us; And protect us through your living sign, so that the evil one may see (it) and turn back:

And overshadow your right hand, full of mercy, on us, O Lord;

O Lord, your mercy (is) for ever,
and don't cast away the work of your hand:

O Christ, who redeemed us by your Cross,
let your Cross be a fortress to us:

O our Lord Jesus, let there be praise to you,
and thanksgiving to the Father who sent you;
and *halleluija'* to the Holy Spirit from eternity to eternity.

44. **Karozuta'**

Let us stand in sorrow and earnestness and beseech and say: Lord, have mercy on us.

O the holy and the glorious One, who dwells among the saints and whose will is pleased with them, we beseech you: O King of kings and Lord of lords who dwells in bright light, we beseech you:

O the One whom none from among men has seen nor is able to see, we beseech you:

O the One who wills that all men may live and come to the knowledge of truth, we beseech you:

For the health of our holy fathers – the Pope, the Patriarch, the Metropolitan Bishop – and for all their co-ministers, we beseech you:

O merciful God who governs all things in your mercy, we beseech you:

You who are glorified in heaven and adored on earth, we beseech you:

O Christ our Redeemer, make your peace and tranquillity dwell in the community of your adorers and have mercy on us.

45. Rfr. I nn. 74–75

46. **Madrasa'**

The gentiles, redeemed by the Cross, will utter curse upon that miserable one: Wonder carried me to speak with emotion against Judas, the deceiver; sorrow terrifies me and my mind says to me that in weeping you narrate his history and with tears you remember the miserable one. He was in the field of the Apostles and he was reclining at the green pasture of nourishment; he ate at the table of delights; he drew out the living water, namely, the pure and true lamb; but he became a wolf and destroyed his shepherd.

He was (counted) in the company of the Apostles; and his throne was established with the twelve; the satan was envious of him; and the mischievous one hid and set snare and hunted him; and behold, he was caught in the snare and his throne was cast away.

He drank water with wheat in that blessed field of Jesus, and with the good seed he grew up with sweet drink; but he became a despised cockle and with his thistle he stung the farmer.

Mawtba' II

47. **Slota'**

Let us pray, peace, be with us.
Grant us (the favour) O Lord, to belong to you and to fear you, to be moved by your Word and to be terrified at your judgement, to marvel at your commandments and to ponder on your divinity in the good creatures of (your) justice, all the days of our lives, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

48. **Hullala'**: *Pss* 112–114

49. **Slota'**

O Lord of all, we are always bound to confess, adore and praise the abounding, blessed and unspeakable mercy of your glorious Trinity, Father, Son and the Holy Spirit, for ever. Amen.

50. **Hullala'** : *Pss* 115–117

51. **Slota'**

We beseech you the good One, who does good to the good, and the just One who loves the just, and the holy One who dwells in and is satisfied with his saints, turn to us O Lord, spare and show mercy on us, as you are accustomed to, at all times, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

52. **Hullala':** *Ps* 118, 1–88

53. **Slota'**

O Lord of all, we are always bound to confess, adore and praise you, the Being without beginning and end, the incomprehensible hidden nature, the boundless Eternity, the Creator, the Fashioner and the Governor of all, Father, Son and the Holy Spirit, for ever. Amen.

54. **Hullala':** *Ps* 118, 89–176

55. **Slota'**

O Lord of all, we call to you in our pains and we take refuge in you in our afflictions and we ask of you the pardon of sins; give us (these) in your grace and mercy as you are accustomed to, at all times, Father, Son and the Holy Spirit, for ever. Amen.

56. **Hullala':** *Pss* 119–124

57. **Slota'**

O Lord of all, in your mercy make us return to you and receive us in your household; O the good shepherd, who went out in search of us and found us out as lost, and the one who wishes our return, in his grace and mercy, Father, Son and the Holy Spirit, for ever. Amen.

58. **Hullala':** *Pss* 125–130

59. **Slota'**

O Lord of all, we supplicate you, the hope of the just, the trust of the upright, the consoler of the afflicted, and the great refuge of those who call your holy name: turn to us O Lord, spare and have mercy on us as you are accustomed to, at all times, Father, Son and the Holy Spirit, for ever. Amen.

60. **Hullala'**: *Pss* 131-134

61. **Slota'**

O Lord of all, we are always bound to confess, adore and praise you, our good God and our King, full of mercy, who has ordered the luminaries to the enjoyment of our service and that we may enjoy and take pleasure in their light, Father, Son and the Holy Spirit, for ever. Amen.

62. **Hullala'**: *Pss* 135-137

63. **Slota'**

O Lord of all, we render always, praise and glory, thanksgiving and adoration to you, the explorer of our thoughts, the examiner of our hearts, the revealer of our hidden things, the ordainer of our good things, and the fashioner of heaven and earth, in his grace and mercy, Father, Son and the Holy Spirit, for ever. Amen.

64. **Hullala'** : *Pss* 138-140

65. Rfr. I n. 68

66. **'Onita'**

You have destroyed its fences and subverted its strong-holds (*Ps* 80, 40): And all the passers by trampled on it (*Ps* 80, 41): You named the people of Israel your vineyard; but when you came to seek in it fruits, they dared to crucify you, the heir of all creation.

You have brought out a vine-shoot from Egypt (*Ps* 80, 8): You called the gentiles the true vine-shoot instead of the (Israelite) people, who effected your murder and daringly crucified you, O Christ our Vivifier.

The children who have no faith: The labourers of darkness O Lord, hated your Father in you; while you came to

redeem their lives, they envied you and killed you, O Christ our Vivifier.

From the hand of the wicked evil one: He received a slap on the cheek at the judgement and received spittle in derision and then on the top of *Gagulta,'* they crucified and hung the Son, the liberator of all.

Light shone in darkness for the just *(Ps* 112, 4): The light which is from the light (*Jn* 1, 1–2), which appeared and took our body: when he willed to forgive their debts, the children of sin despised him and did not think of him.

The children who are born and who already are (*Ps* 78, 6): The spouses, the children of the height, the progeny of the Spirit, born in water and become at ones the first-borns in heaven and perfect spiritual ones (*Gal* 4, 5–6; *Rom* 6, 8. 14–15; *Col* 1, 18).

Come, children and hear me: Those who have stood up from water, you have risen up from the dead; you have put on Christ, you have put on the Holy Spirit, in whose light you will put on eternal life.

And the doors of heaven were opened: Behold the heavens are open, behold the Mysteries are prepared, forgiveness is ready, the Holy Spirit hovers and gives to the souls eternal life.

His elect gathered near him (*Ps* 50, 5): O those who are invited to the feast of the Son, the liberator of all, you who are dead by error, are called to life by the blood of the Son of the King; purify yourselves.

Those who stand in the house of the Lord during nights (*Ps* 133, 1): O the first-borns, the children of the Church, see in mystery the glory of the Son, who called you to the light of the Most High: The Love from above (*Rom* 5, 5) came down and gave us life.

To those who are upright in their heart (*Ps* 124, 4): The just on the day of resuscitation inherit imperishable life and unending bliss and enjoyment that endures for ever.

Attend, O shepherd of Israel: O shepherd of the fold, the heavenly priest, who set himself apart as a sacrifice for our souls, the Lord and Redeemer, wipe out our debts in your mercy.

How good and how beautiful: The true altar (*Heb* 13, 10), the immortal priest (*Heb* 7, 24) Christ the mediator (*Heb* 4, 14–16), who ministered to our remission, the sacrifice of himself, let him strengthen us in his faith.

Suhlapeh d-Qala'

Our God our strong refuge: O Christ our Refuge, and our true hope, do not turn away from us at any time; heal our members and purify our souls.

Let our prayer enter before you: Let our prayer be pleasing to you as the thurible of Aaron and temper our punishment with your mercy and enlighten our mind with the light of your knowledge.

The Lord is faithful in his words: O Christ who promised that you will answer those who call upon your name, do not shut the door of your charity against us, but answer our requests from the treasure of your mercy.

O God, hear (me) and have mercy on me: O the One who hears and does not neglect and who answers and saves, hear O Lord, the petition of your adorers, accept our supplication, and grant our requests.

In the evening and morning and at noon: O Lord of all, who have called us to the garden of your gospel, strengthen us that we may do your will and let your mercy protect us night and day.

We have sinned and erred with our fathers and have committed wickedness: O merciful Lord, we have provoked you because we have sinned; O merciful One, don't be angry with us, and O Lord, do not hand us over to the hands of the deceiver.

Our help is in the name of the Lord: O our helper, on you is our trust; do not turn your face away from your servants, because they are looking to you to obtain forgiveness.

Heal and dress up the wound of our hearts: O our Redeemer, you are the physician for all illness; heal our sickness in your mercy and dress up our wounds in the mercy of your goodness.

D–Marijam

Keep us as the apple of the eye: O Christ our Redeemer, by the prayer of your Mother, remit our debts in your goodness and forgive our sins according to the multitude of your mercy.

D–Qaddise'

Ask the Lord and be strengthened: O the Prophets, Apostles, Martyrs and Doctors, beseech and pray for

us all that we may be made worthy of the remission of debts in the place of judgement.

Da-Sliba'

In you we will crush your enemies: O Jesus our Redeemer, your vivifying Cross will be a fortress for our souls and will drive the audacious devils away from us.

D-Abun

Ask from the Lord and pray before him: O our holy father and elect athlete, supplicate and ask Christ that we may inherit the kingdom which the saints inherit.

D-'Annide

Do not let your servant enter into judgement: O the just Judge, the Redeemer of the world, the Resuscitator of all the dead, resuscitate our mortality in your great mercy.

They will rejoice in his sweetness: O our Lord, the bodies which were sanctified by your holy body shall escape fire; forgive our debts in the mercy of your goodness.

He who is before the worlds: The Father who formed Adam and called him by the name of his image, because he dared and transgressed the commandment, turned his course (of life) by death, which prevailed over him.

In the first days: In the beginning, O Creator, you created our image and because it sinned and trampled your Law under foot, you dissolved its constitution and it returned to earth.

Glory be to the Father... Holy Spirit: With voices of praise, let us bow down and adore the Father, who handed over for all of us in the eternal Spirit, his First-born and his Beloved One, who is from his bosom.

67. **Slota'**

Let us pray, peace be with us. O Lord, redeem your people from the wicked ones, and save your fold from the deceitful ones, and deliver your Church from those who hate and persecute your name; you who are the glory of our strength and the crown of our pride, Lord of all, Father, Son and the Holy Spirit: Amen.

68. **Qanona'**

Ps 22, 1–24 is recited with the following *Petgama'* after each versicle:

"The Jews resembled the dry vineyard among the gentiles"

Ps 22, 25–26b with the following *Petgama*:

"With the children of the Church are found men among the gentiles, who resemble the fruitful vineyard"

Ps 150 with the following *Petgama'*:

"O the children of the Church, who among the gentiles, resemble the fruitful vineyard"

Ps 116 with the following *Petgama'*:

"O the Church of gentiles, adore and confess Christ, who suffered for you"

Glory be to the Father and to the Son and to the Holy Spirit: For ever and ever, Amen and Amen: To you be praise from your people, redeemed by your Cross, and who hope in you.

69. **Tesbohta'**

O the Son of God, who was sacrificed for us, have mercy on your people and on the sheep of your fold. O Christ, who redeemed us by the sacrifice of yourself, pacify your Church, redeemed by your Cross.

70. **Karozuta'**

Let us all stand in sorrow and earnestness and beseech and say: Lord have mercy on us.

O the powerful Lord, the eternal Being, who dwells on high above, we beseech you: Lord, have . . .

O the One, who loved us with his great charity and honoured the creation of our race with his honourable image, we beseech you: Lord, have . . .

O the One, who through the faithful Abraham, promised good things to his friends and who has been revealed to his Church through the manifestation of Christ, we beseech you: Lord, have . . .

O the One who does not will the perdition of our nature but (wishes) that it may be converted from the error of darkness to the knowledge of truth, we beseech you: Lord, have . . .

O the One who alone is the Creator, the Disposer of creatures and who dwells in the bright light, we beseech you: Lord, have . . .

For the health of our holy father – the Pope, the Patriarch, the Metropolitan Bishop – and for all their co-ministers, we beseech you: Lord, have . . .

O the merciful God, who governs all things in your mercy, we beseech you: Lord, have . . .

O the One who is glorified in heaven and adored on earth, we beseech you: Lord, have...

O Christ our Lord, make us victorious in your coming and pacify your Church which is redeemed by your precious blood and have mercy on us.

71. Rfr. I nn. 74–75

72. **Madrasa'**

Woe to you, O Sion, because you have lost him, about whom you should think and sigh.

How bitter and evil, my brethren, is the terrible thing, which (Sion) the Crucifier caused, who like a tearing wolf fell upon its Lord and shed his blood. On the feast of the Pasch, all the children of Sion, the blood-sheders, joined together and from satan they took counsel against him, who healed their diseases.

The wicked priests joined together in Jerusalem, the crucifier; they contrived the wicked conspiracy against him who absolved their sins; in companies they were standing, the workers of vineyard, filled with thorns. They took their sword saying, this is the heir, come, let us kill him.

The Pharisees of Israel were standing before Pilate, their judge; they were shouting, crucify him, crucify him – the Jesus by whose blood the worlds lived; by the blood of Jesus the Church lived; but Sion was laid waste by his blood; the Cross of Christ vivified all, but Israel gained death from it.

73. Rfr. II n. 47

74. **Sujake'**

Ps 141 with the following *Qanona'*:

"The helper of the desolate, you are the possessor of everything".

QALA' D-SAHRA': THE VIGIL

75. Rfr. I n. 79

76. **Hullala'**

Ex 15, 1-21

Is 42, 10-13+45, 8

Dt 32, 1-43

77. Rfr. I n. 81

78. **D-Lelja'**

O Lord, I hoped in you and shall never be confused (*Ps* 71, 1): And all those who hope in you will not be confounded: O Jesus, we are not ashamed of your Cross, because of the great strength that is hidden in it; if the heathens and the Jews deride at your preaching, they are not able to destroy it at all; for, both of them equally proclaim your victory: behold, the Jews are dispersed and the doctrine of the heathens is weakened, and behold, they testify together that your power is great, O Lord.

He fells the one and raises the other: One is Titus and the other is Damakos: Two thieves were crucified with the one heavenly treasure. That one who was at the right hand did not desist from stealing, and by the last act of stealing, he seized the Paradise: by crying and beseeching: Remember me, O Lord and my Redeemer,

the forgiver of debts, when you will come in the great glory of your angels: because O Lord, I confess that you are God, but those wicked ones were crying out, crucify him, crucify him; O the longanimous One, have mercy on us.

All you gentiles, hear this: They think and speak evil: Between two thieves was crucified Christ our Redeemer; all the multitude of the Jews, the pharisees, the scribes and the priests from Jerusalem, were standing with amazement and were wondering: O the one who destroys the temple and builds it within three days, if you are the Son of God, come down from the Cross that we may see and believe you; but because it pleased you to die on the Cross for us, we render you praise worthy of your divinity that on the day of your coming we may enjoy with you in your Kingdom.

I will bless the Lord at all times: Blessed is the One who by the Passion and the Cross redeemed Adam from death and by his sacrifice destroyed completely all the mysteries which were administered among the Israelites. (If) the Israelites were saved by the mute lamb which was killed in Egypt, and (if) they were saved from the poison of vipers, that shed death, by looking at the serpent which Moses set up, how much more, then, should be the power of the Cross to make insipid the poison of the deceitful one, in the case of the congregation that adore Jesus, who redeemed us by his death: To him be praises and blessings for ever and ever, Amen.

Glory be to the Father, . . . Holy Spirit: O our Redeemer, the thief did not see you when you were working miracles,

but (he did see you) when you were hung up on the Cross; nor did he fix his eyes on the expression of your Passion, but he adored and honoured the mysteries of your glory, hidden in true love; on account of this, you made his faith victorious and promised and gave him the kingdom: O Lord who, in his mercy pities the sinners, have mercy on us.

For ever and ever: Amen and Amen: When our Redeemer ascended the Cross for liberating us, all the creatures were trembled and terrified; for, they saw his insults. The sun, beautiful with its rays, darkened its light and hid its splendour; for, it saw its Lord being hung upon the Cross and suffering from the audacious ones; the moon was changed into blood (colour) in order to scold the wicked people, who daringly attacked and killed their Lord. What is this? The sanctuary veil was torn asunder at his immolation, and by his sound the dead ones were resuscitated; the one who promised kingdom to the thief, he is Christ, the Vivifier of our mortality. Come, my brethren, let us hasten to adore him, who tasted death for our entire nature, and let us all shout to him incessantly: Lord of all, glory to you.

79. Rfr. II n. 57

80. **Qanona'**

Ps 86 with the following *Qanona'*:

Remember me O Lord, the thief was crying out in sighing voice; "give me and make me worthy, that on that day when your mercy appears, I may enter with you the bride-chamber and sing praise to you"

Ps 45, 9–17 with the following *Qanona'*:

O the holy Church, sing praise to Jesus our Redeemer,

who raised up the fall of our miserable race by his humiliation, and liberated us from error, death and satan by his Cross. O Christ, who in your love for us, suffered Passion and Cross for us, and by your death completely destroyed the judgement that was inflicted on us; redeem your adorers by your Cross from all deceits.

Moses, through the lamb, saved the first-borns of the Hebrew people; and Christ by the sacrifice of his body redeemed the whole world: Come, let us offer him praise with the heavenly congregations.

81. **Tesbohta'**

Blessed is the Being who created us and redeemed us through his Christ: And brought us to the knowledge of the Trinity. O God the Word, the only Begotten of the Father, to you alone will I be pleasing in the humanity, you took up. And I will never be relaxed or cease from praising your name at all times, O Christ our Redeemer!

82. **Karozuta'**

Let us all stand in sorrow and earnestness and beseech and say: Lord, have mercy on us.

O Christ, who confirmed and perfected today the words of prophecy and was humiliated because of our wickedness and suffered Passion for our redemption, we beseech you: Lord, have...

O Christ, who condescended in his mercy and endured our sufferings in mockery and derition, which you bore from the crucifiers for our sake, we beseech you...

O Christ, who from his chariot on the wood of the Cross, sprinkled our nature with the word of truth and

with the humility of justice, and upset the wicked pride of the audacious devils, we beseech you: . . .

O Christ, who by the wounds of the nails that were fixed on you by the crucifiers, healed the wounds of our race, that was full of blemishes, which were inflicted by the devils, the enemies of our human nature, we beseech you:....

O Christ, who by your Passion stirred the mute creation by an unusual change, and through them accused the rational ones who denied you praise and blinded them at your immolation, we beseech you:....

O Christ, who by the lance at your side removed the sword of Paradise, and made Adam and his children enter again the inheritance of the delight of the kingdom of heaven, we beseech you:....

O Christ, who by the blood and the water that flowed from your side, washed and cleansed the blemish of evil deeds and the stain of sin from our image, and showed the confirmation of the mystery of our forgiveness, we beseech you:....

O Christ, who shook the foundations of *Siol*, the mansion of death, which spat out the old food of the race of Adam for the confirmation of the hope of the mortals, we beseech you: ...

O Christ, who by your Cross destroyed the height of the temples of the tyranical devils and broke the strength of idols and converted all the peoples to your adoration, we beseech you:....

O Christ, who gave us the mystery of your passion, death and resurrection that we may accomplish them every

year, that their celebrations may be for us the pledge of happiness, kept for us in heaven, we beseech you:....

For the health of our holy fathers – the Pope, the Patriarch, the Metropolitan Bishop – and for all their co-ministers, we beseech you:....

O merciful God, who governs all things in your mercy, we beseech you:....

O the One who is glorified in heaven by the heavenly ones with praises, and is adored on earth by the earthly ones whom you have renewed by your Resurrection, we beseech you:....

O Christ our Lord, who conquered death by your Passion and made our nature victorious from the slavery of satan, save us all and protect your adorers by the precious sign of your Cross and have mercy on us.

SAPRA': THE MORNING PRAYER

83. **Slota' d-Sapra'**

Let us pray, peace be with us.

O the great treasure, which enriches all, and the strong hope, which confirms in faith the faithful who take refuge in you, and you, who help always your adorers, we supplicate and ask you to protect these your servants and remove from them all the wickedness and snares of satan and save them from all deceits by your strength which protects them, and send them the great power of your Cross, because you are the spring that gives and does not dry out, and concedes all gifts lavishly and enriches profusely. And let our ministry be for placating you, and our prayer for appeasing you, and our supplication be for your honour, and our groaning be for reconciling

you, and let the mercy and compassion of your divinity be for the pardon of debts of your people and for the remission of the sins of the whole sheep of your fold, which you have elected for you in your goodness and mercy, Lord of all, Father, Son and the Holy Spirit, for ever. Amen. *Barek Mari.*

84. **Habartah**

O Lord, pacify in your mercy this kingdom, which is threatened against itself and is divided against itself, and withhold the sword that is sharpened for our perdition by reason of the weight of the sins of all. Scatter the fighting peoples who desire war and give peace to kings and reconciliation to the potentates that with plentiful peace they may govern their kingdom, and destroy wars from the boundaries of the earth, that we may with the peace from you, live in a quiet and tranquil dwelling; and give us in your goodness the peaceful reign of your will, and make your peace and tranquillity dwell in the entire world, and let our congregation be blessed, and our order be sanctified, and our ministry be hallowed, and your divinity be glorified, and your Majesty be adored; O our Lord, destroy all fears and all heresies that are against your truth, shut their mouths of calumny against your divinity, silence the voice of their wickedness proffered against your incarnation, and confirm us in your charity and in your faith, and unite us in your mercy, so that we may incessantly offer you praise, always worthy of your Majesty; O Creator of light in your goodness, and the ordainer of darkness in your wisdom, knowledge and divinity, which is incomprehensible to the spiritual and bodily ones, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

Mazmore' d-Sapra

85. Rfr. II nn. 63-70

86. Lord of all, we praise you; Jesus Christ, we glorify you; You are the Resuscitator of our bodies and the Redeemer of our souls.

The Free One (is) among the dead, as those killed (ones) who lie in the tombs (*Ps* 88, 5) : Lord of all,.... Glory be to the Father,.... Amen: Lord of all,.... Let us pray, peace be with us.

87. Rfr. II n. 74

88. *Ps* 51 with the following *Qanona'*:

"At the hour of the crucifixion, the thief put on great pain because he saw the creation that was painfully wailing, and he suffered and groaned for his innumerable debts. O our Redeemer, with the fast of the Prophets and Apostles, let our fasts be accepted and let your suffering destroy the sufferings of our bodies, and the stains of our souls, and give (strength) to your Church that she may celebrate your feasts until you will come".

89. Rfr. II n. 76

90. **Marja' b-Sapra'**

Ps 88, 5-7

Bate': O Church, through your children's mouth, praise Christ the King, who died to vivify you (repeated three times)

Ps 45, 1-2+9-12

91. Rfr. II n. 78
92. Rfr. II n. 81
93. Rfr. I n. 23
94. Rfr. I n. 2
95. Rfr. II nn. 84-85
96. Rfr. I nn. 33-57

VIII

THE GREAT SUNDAY OF OUR LORD'S RESURRECTION

RAMSA': THE EVENING PRAYER

1. Rfr. nn. 1–3
2. **Hullala'**: *Pss* 22–30
3. **Tesbohta'**

O our Lord, you are glorified and it is meet to offer glory to you every day for ever and ever, Amen.

Let there be glory to Christ and thanksgiving to the One who opened our mouth and gave us (strength) to chant his praises.

Let there be glory to Christ and thanksgiving to the One who opened our mouth and gave us (strength) to sing his praises.

Let there be glory to Christ and thanksgiving to the One who opened our mouth and gave us (strength) to extol his praises.

Let us offer praise to the Father and to the Son and to the Holy Spirit for ever, Amen. (3 times)

Each day of our life, O our Lord, our mouth is insufficient to praise you for your goodness.

All the days of our lives, O our Lord, our mouth is insufficient to glorify you for your goodness.

All the days of our lives, O our Lord, our mouth is insufficient to extol you for your goodness.

O merciful Lord, in your goodness, show compassion to the mortal ones and have mercy on us.

For no living being in all creation will overcome you.
O Lord, you have turned us away from all error.

For you are God and praise befits you for ever and ever, Amen.

4. Rfr. I nn. 5–12
5. **Surraja' da-Qdam** : *Ps* 109, 1–14
6. Rfr. I nn. 14–15; 17
7. **Surraja' d-Batar** : *Ps* 43, 1–4
8. **Qerjane'** : *Gen* 22, 1–19
   Jon 2, 1–10
9. **Surraja'** : *Ps* 34, 7–8
10. **Sliha'** : I *Cor* 1, 18–31
11. **Zummara'** : *Ps* 88, 5a+6
12. **Evangalion'** : *Mt* 27, 62–66
13. Rfr. I nn. 19–26
14. **D-Basaliqe'**

Have mercy on me O God, according to your goodness (*Ps* 51, 1); Turn to me and have mercy on me (*Ps* 25, 16): As the thirsty and torrid land that seeks for water: Have mercy on me, Mary cried before the sepulchre. She remembered you, because you made her the dwelling of your love instead of the abode of the devils (*Lk* 8, 2); she bought aromatic spices to make fragrant your holy body (*Lk* 24, 1), by which the odour of our mortal race became sweet; by your Resurrection, O good Lord of the dead, I beseech you, the Tree of Life, which vivified, Adam who sinned by the fruit which

our mortal race should not have desired to taste; O Saviour, sprinkle me with the dew of your mercy. (repeat)

Glory be to the Father.. Holy Spirit: After your glorious burial, the wicked men and the persecutors appointed soldiers to guard your sepulchre: O faithless Israelites! If they killed and buried you, why were they placing guards? If they were afraid of you, why did they dare to crucify you? But your resurrection on the third day put your crucifiers to shame and gladdened your Church: Glory to you.

15. **Slota'**

Let us pray, peace be with us.

O Lord, at all times we offer glory and honour, thanksgiving and adoration for your wonderful and ineffable dispensation which was worked out and perfected and completed in your mercy and compassion the renovation and redemption of our weak nature in fhe first-born of men, Lord of all, for ever, Amen.

16. **Surraja'**: *Ps* 45, 6–8a
17. Rfr. I n. 2
18. Rfr. I nn. 31–57

TAKSA' D-RA'ZE': THE ORDER OF THE MYSTERIES

19. **Aqqapta'**

I will confess you in the great Church: And I will sing to you among many peoples (*Ps* 35, 18).

20. **D-Qanke'**

All you gentiles, praise the Lord (*Ps* 116, 1): All you the servants of God (*Ps* 66, 16): All of you who

are baptized in Christ, have put on Christ (*Gal* 3, 27) by water and the Spirit (*Jn* 3, 5) to reign with him in the heavenly abode. (repeat)

Glory be to the Father . . . Holy Spirit: You are baptized in the one Spirit and you have put on the same Spirit, and you knew the one Lord whose name you call upon, and with whom you will enjoy that abode which is filled with bliss (I *Cor* 1, 12–13).

(No reading from the Old Testament; only the Apostle and the Gospel are read)

21. **Sliha**: I *Cor* 15, 20–28
22. **Zummara**: *Ps* 16, 19
23. **Evangalion**: *Mt* 28, 1–20
24. **D–Raze'**

Exultation throughout the earth (*Ps* 48, 2): The whole earth will be filled with his honour, Amen and Amen (*Ps* 72, 19): Behold, I announce to you a great joy, that will be for the whole world (*Lk* 2,10): The whole of creation is filled with joy, hope and salvation: For a long time it was afflicted by error; but now it has found a good leader – the heavenly Shepherd (who has) brought back the sheep that strayed away (*Mt* 15, 24); and behold, the enemy cries out saying: All the strength of my power has been trampled down and has been lost; for, Christ rose up from among the dead and illumined the entire world. (repeat)

(The Anaphora of the Apostles, Mar Addai and Mar Mari, the Teachers of the East, is to be celebrated till *Subbara'*)

25. **Qanona' of Dhil-at**

Awful are you, O exalted God, (and you dwell) in your sanctuary for ever. Blessed is the honour of the Lord in His place.

26. **Bate'**

Today my heart rejoiced and my honour exulted and my body has inclined towards hope; because you have not left me in Siol, nor have you given up your holy one to see corruption.

27. **Aqqapta'**

Let the heavens and the earth and everything in them sing praise with us on this day; because of this, O Christ, with the angels we cry out, holy and glorified is the power of the Trinity; the heavens and the whole earth are full of its honour: Praise the living God.

28. **D-Bem**

O our Lord, you, in your mercy, made us worthy to share the glorious and honourable and immortal Mystery, and you freely gave them to us, unworthy sinners. Because of this, O Christ, . . .

29. **Bate'**

O Church, confess the immolation of the Son who redeemed your children by his death. Because of this, O Christ, . . .

30. **Tesbohta'**

Strengthen O Lord, the hands which have been outstretched to receive the Most Holy unto the forgiveness of sins. Make them worthy to bring forth fruits everyday

for your divinity. Make the lips which have praised you within the sanctuary worthy of singing your glory. Let not the ears which have heard the sound of your praises hear the voice of terror. Let the eyes which have beheld your great mercy also behold the blessed hope which comes from you. Dispose the tongues which have cried holy, for the speaking of truth. Make the feet which have walked in the churches walk in the region of light. Renew the bodies which have eaten your living body unto new life. To our congregation, which has adored your divinity, grant all help and may your great love always remain in us and may we abound in it for the singing of your praises. You open the gate to the prayers of us all, and may our service also find entrance into your presence.

LELJA'-SAPRA: THE NIGHT AND MORNING PRAYERS

31. Rfr. I nn. 1–2

(According to the decision of the divinely illumined Fathers and the orthodox teachers, no *Mawtba'* is sung; one *Hullala'* is recited in the *Qala' d-Sahra'*)

QALA' D-SAHRA': THE VIGIL

32. Rfr. I n. 59
33. Rfr. VII nn. 37–41
34. Rfr. I n. 81
35. **D-Lelja'**

Sing to the Lord a new praise (*Ps* 96, 1 ; 98, 1) : This world and all its inhabitants (*Ps* 98, 7) : Everything has been renewed in Christ: The old things have passed away (2 *Cor* 5, 17): Behold, the whole creation has

been renewed in Christ, who is the head of the new life; (*Col* 1, 15); and in him the power of death has been dissolved and by his voice (*Rev* 20, 11–15) he has brought the dead to life and behold satan groans bitterly (*Is* 14, 19) and says: Woe to me, I have become a laughing stock to Adam and his children; for, behold Jesus has dismissed me from my power and has taken away my possession from my hands, and by his Resurrection he has distributed life to all his race (*Eph* 2, 1–10...). (repeat) Glory be to the Father... Holy Spirit: The garden of Joseph from Arimathea became a Paradise; for, Christ was placed in it and the spiritual ones and the choirs of angels and of the seraphims descended and were glorifying around the sepulchre of our Lord, saying: Praise, to you O Lord, praise to you O the Son of God, blessed is the one who gladdened us by his Resurrection.

36. Rfr. I n. 83

37. **Subbaha':** *Ps* 97

38. **Hapakta'**

Our Lord has risen up and has given hope to all creatures (*Rom* 8, 19–25) and by his great power he shook the custodians (*Mt* 28, 4). O King of kings (*Rev*. 1, 5), give peace to kings in their kingdoms, so that they may dwell in peaceful and quiet dwelling with the peace that is from you (*Col* 1, 20).

39. Rfr. I n. 86

40. **Karozuta'**

Let us all stand fittingly in joy and happiness, beseech the Lord and say: Lord, have mercy on us.

O Christ, by the Resurrection of whose holy body the doors of *Siol* were broken, and who dissolved sin and death by his Resurrection, we beseech you.

O Christ, who by the Resurrection of his holy body, destroyed death and gave us new life, and who renewed the whole of creation (2 *Cor* 5, 17) by his Resurrection, we beseech you.

O Christ, who by the Resurrection of his holy body, resuscitated the dead from their tombs (*Mt* 27, 52-53), and who raised up all human kind from mortality by his Resurrection, we beseech you.

O Christ, who by the Resurrection of his holy body, brought shame to crucifiers and put the guards to shame (*Mt* 28, 4), and who gladdened the community of the disciples by his Resurrection, we beseech you.

O Christ, who by the Resurrection of his holy body, announced joy to the women (*Mt* 28, 4) and the women to the Apostles (*Mt* 25, 4) and the Apostles to one another, and there was redemption for the entire world through his Resurrection, we beseech you.

O Christ, who by the Resurrection of his holy body, promised us general resurrection (*Jn* 6, 39–40; 11, 25) that we may rise up in the newness of his Resurrection, we beseech you.

O Christ, who by the Resurrection of his holy body, appeared many times to his disciples (I *Cor* 15, 3–5) and breathed into them his Spirit, and they received his Holy Spirit (*Jn*, 20, 19–23), and who gladdened and delighted all by his Resurrection, we beseech you.

O Christ, who by the Resurrection of his holy body, sent his disciples to teach all peoples and to baptize them in the name of the Father and of the Son and of the Holy Spirit (*Mt* 28, 16–19), and who promised to be with them until the end of the world (*Mt* 28, 20) along with us who celebrate his Resurrection, we beseech you.

O Christ, who by his Resurrection exalted us and gladdened us by the renewal he brought and delighted us by his redemption and enriched us with his gifts and raised up our heads to his height and filled our hearts with his joy (*Ps* 103, 14–15) and renewed our souls with his Resurrection, we beseech you.

For the health of our holy fathers – the Pope, the Patriarch, the Metropolitan Bishop – and for all their co-ministers, we beseech you.

O merciful God, who raised up his Beloved One and made him immortal and free from suffering (*Rom* 8) and who, in his mercy, made him head of his Church (*Col* 1, 18) and because of his goodness ruler of all, we beseech you.

He who is glorified incessantly in heaven by the nine choirs of angels and is adored on earth by the earthly ones (*Rev* 5, 13–14) on this glorious Feast of his Resurrection, we beseech you.

O Christ our Lord, redeem us all in your goodness and overshadow (*Ps* 90, 4) the right hand of your mercy on your people who hope in your Resurrection, and have mercy on us.

SAPRA': THE MORNING PRAYER

41. Slota' d-Sapra'

Let us pray, peace be with us.

O the eternal Sun from eternity and everlasting light, from the hidden sphere of your nature of existence are sent out the rays of charismatic wisdom upon all spiritual essences, and on the legions forged by fire and Spirit, (*Ps* 103, 4) and on the glorious companies of the luminous legions and on the angelic ranks of all powers from the beginning; and they fly up with fiery wings and hover around the orb of your dwelling, sanctifying your Being, and stand in fear far away from the hidden thresholds of the holy of holies of the divine mysteries and adore always the unity of the hidden nature of your existence and Trinity of your Persons and they praise and sanctify you in sweet whisperings and voiceless clamours with thrice holy praises before the throne of the greatness of your kingdom (*Is* 6, 3; *Rev*; 4, 8). O the Father you, when the light of this world is dimmed and the day of the universe became dark, looked down mercifully on our Adamite nature, (*Gen* 1–3), which fell from its order; and when its orderliness was confused and its crown fell to dust and when it was dethroned from its rank and was covered by the garment of sorrow and was willingly subjected to the command of the reptiles and became incapable of resurrection from its mortality and felt the just judgement, which took away its liberty and its glorious garment and which cast it outside the boundaries and out of the providential care and exiled it to the earthly curses, you loved it divinely, and diligently

took care of its conversion, and mercifully gained it return; for, it is not as a stranger that you redeemed it, nor did you lead it out by force from the hidden servitude of Pharaoh; but as one pleased in the life of your hidden image, you sent your beloved Son, and tangibly accomplished in himself our resurrection. And he, by his Resurrection openly signified our redemption, the mystery of which you accomplished by the wind of the Cenacle (*Acts* 2, 1–11) and its image you taught by the brooding of the Paraclete over the waters of Jordan (*Mk* 1, 9–11); we glorify and praise you. And we beseech you O Jesus, that when the journey comes to a final sudden cease, and when the general resurrection will shake up all from the dust of mortality and will raise up all above the sufferings of change and when you will join in an unspeakable and wonderful way the elements to the bodies, beyond the jurisdiction of death, and when you will not leave our dwelling to worldly afflictions, nor will you give our renovation to constant sighing, nor will you order us to severe pain with those at the left hand, the inheriters of outside darkness, nor will you drive us away with the foolish (virgins) (*Mt* 25, 1-11), with unlighted lamps, from the door of the bride-chamber; but according to your excellent compassion, join us with all those at the right side, the children of your mysteries, and vest us with the holy excellent robe for the banquet of your kingdom (*Mt* 22, 11–13), and adorn us with the luminous garments together with the ministers of the throne of your Lordship and make us enjoy the unsatiable bliss of the inner chambers of your Paradise

(*Rev* 3, 20), and as you have elected us today for this joy which is a pledge of your Resurrection, so in that great and general resurrection (*Jn* 11, 25), gladden us with renewed delights, and encircle the whole world with the cycle of your holy feasts in fruitful seasons and abounding goodness, and make us worthy to glorify you incessantly like the Apostles and the disciples who gathered together for the honour of your dwelling, and gladden us as the angels delighted the women who came to your tomb and grant us heavenly peace which you bestowed upon the Apostles, the children of your ministries, for, you are the sea whose water will not dry out (*Jn* 4, 13): and let our ministry be for placating you and our prayer for appeasing you and our supplication for your honour and our groaning for reconciling you and let the mercy and compassion of your divinity be for the pardon of debts of your people and for the remission of the sins of the whole sheep of your fold (*Jn* 10, 1f), which you have elected for you in your goodness and mercy, Lord of all, Father, Son and the Holy Spirit, for ever. Amen. *Barek Mari*.

42. **Habartah**

O the subsisting Light (I *Jn* 1, 5), but not human, by the beauty and light and splendour of whose glory and by the wonderful rays of the splendours of whose existence, the minds of all spiritual beings of the choirs of angels and the rational orders of archangels shine beyond moments, seconds, seasons, centuries, generations and all times by your grace enlighten us with the same tangible light for the delight of the material creation and the four-

fold elements: We sanctify and praise and beseech you to enlighten the minds (2 *Cor* 4, 17–18) of our hearts with the luminous splendour which always sparkles from the dawn of your hiddenness and which indivisibly shine through the door-hole of the altar of the abode of your greatness, so that when the spiritual lamps of our souls are illumined by your powerful light and when the rays of your abounding grace will shine upon the stars of our intellect and when our mind is elevated beyond the metaphysical knowledge of your hiddenness and when our thought will speculate on the wisdom hidden in creatures and when we shall meet your heavenly manifestation in the clouds (1 *Thes* 4, 17) and your glorious celebration of the altar, (we may adore you) there where, the light that will not pass away, nor will fade, nor will be diminished, nor will be extinguished, nor will be darkened, nor will be put out, nor will be dimmed, nor will be lessened, nor will be extinct, nor will be weakened, nor the rays of its glory be covered by the veil of eclipse, and where (we may praise) the royal government of your Majesty and the hidden authority of the strength of your kingdom with the heavenly first-born (*Heb* 12, 22–24), the children of royal purple, the sucklings of merciful milk from the breast of grace (*Eccl* 24, 18) which grew by the protection of the skin of your mercy and who were made worthy of the holy discourses in your mercy: O Creator of light in your goodness, and the ordainer of darkness in your wisdom, knowledge and divinity which is incomprehensible to the spiritual and bodily ones, Lord of all, Father, Son and the Holy Spirit, for ever. Amen.

43. *Ps* 100 with the following *Qanona' d-Sapra'* or *b-Rasit*.

44. **Qanona' d-Sapra or b-Rasit**

In the beginning God the Word willed and created a new world: At the end of times and days, he was crucified in the city of Jerusalem upon the Cross at *Gagulta'* by the people who were filled with wickedness on account of their unsatiable passion. And to him, let us render glory; to them grief and sorrow; to him is due thanksgiving because by his Resurrection he reconciled earthly beings and the hosts, and human nature was freed from suffering and afflictions, and behold, all the Churches resound in chants and praises: Lord the giver of light, to you we render praise.

45. Rfr. I nn. 92-98

46. **D-Sapra'**

He sent salvation to his people (*Ps* 111, 9a): The Lord showed his salvation (*Ps* 98, 2a): A mighty salvation came to all peoples, because the Lord Christ rose up from the dead: O peoples, generation and tongues, let us praise him with canticles and psalms. The error of idolatry is eliminated from all creation; behold, both the faith and the incomprehensible divinity are preached in the whole world. (repeat)

(with 'Glory be . . .' too, the same is repeated)

47. Rfr. I nn. 100-104

48. **D-Barek**

O the Redeemer of all, by your Resurrection salvation has come for all nations, and sin has been banished from

our race, and death has been devoured by victory. Ours is a great salvation, because our Redeemer rose up from the tomb; let all generations offer praise to Jesus, the King of our race.

49. **Dalbakta'**

An archangel flew down from the heaven of heavens, clad in brightness and angelic glory: And he removed the stone from the tomb with great wonder and made the guards stand with fear and commotion (*Mt* 28, 1ff): And he answered the women and said to them: Don't fear, because our Lord has risen up from the tomb according to the promise: He has been lifted up with great glory towards the Most High; come and see the place where his holy body was placed: Behold, the clothes of his burial are placed here (*Jn* 20, 5-6) that they may become witnesses of his Resurrection to the Israelites and the gentiles: He appeared to Mary Magdalene (*Jn* 20, 11–18) as a gardener and she also answered and said to him according to her thinking: O gardener, come and show me him whom I search for, because the fire of his love inflames me and I am burning greatly: And our Lord answered and said to her at that time: Mariam, Mariam (*Jn* 20, 16), I am the Son of the Merciful One: Blessed is the Lord to whom this gesture was pleasing; and who fulfilled and perfected in deed the mystery of salvation: Blessed is the One who rose up from the dead with authority and gave victory to the Adamite nature: To him be glory from all mouths and from all tongues, and on us his mercy and compassion at all times.

(Now the Announcer enters the *Bema'* and sings the *Zummara'*)

50. **Zummara**

"Today my heart rejoices and my honour exults" (*Ps* 16, 9) (3 times)

Be quiet and be silent!

51. **Evangalion:** *Lk* 24, 1-12

52. **Turgama'**

They will come with joy and sweetness (*Ps* 45, 15a): She will spend the evening in weeping and in the morning there will be joy (*Ps* 30, 56): O Lord, the women who came to the sepulchre were filled with joy instead of sorrow (*Mt* 28, 8), and they ran to the Apostles to announce the words they had heard from the angel who told them: Do not fear, whom are you seeking? You are seeking Jesus! He rose up and conquered death by his death (*Mt* 28, 5): O Lord, we shall call out in praise and say: Glory be to you. (repeat)

Glory be to the Father . . . Holy Spirit: In great ineffable glory Mary saw Christ who had risen up from the sepulchre and while she thought that he was the gardener, he called and said to her: Mariam, the faithful woman, why do you cry? She returned to joy from sorrow in amazement and wonder, and called him in return: *Malpana'* (*Jn* 20, 16)! And he confirmed her concerning his glorious Resurrection: I am not ascended up to heaven to my Father and to the Father of everyone who believes (*Jn* 20, 17). O the Son of God, who rose up from the sepulchre and made us rise with you in glory, make us all worthy through your mercy to meet you on the day of your coming and have mercy on us.

53. Rfr. I nn. 106-108

54. Rfr. I nn. 23; 2; 111-112; 33-50; 114.

TAKSA' D-HUGAJA' DA-SLAMA' DA-QJAMTA'

THE ORDER OF CELEBRATING THE PEACE OF THE RESURRECTION

(Early in the morning, the priests and other ministers, and the Bishop, if present, enter the sanctuary with their proper vestments together with the Cross, *Evangalion*, Olive branches, thurible and lights and begin the celebration)

55. Rfr. I nn. 1-2.

56. **Slota'**

Let us pray, peace be with us.

O our Lord and our God, strengthen us who are so weak, to celebrate and solemnize the glorious and lordly Feast of the Resurrection of your Beloved One with spiritual praises, Lord of all, for ever: Amen.

57. *Ps* 150 is recited or sung, adding the following *Qanona'* and three *Halleluija'* after each versicle:

"Let us celebrate the Resurrection of Christ the King in *Halleluija'*"

Ps 116 is added at the end of it.

58. **Slota'**

Let us pray, peace be with us.

Lord of all, may your peace dwell in all regions and establish your Church by your Cross and protect her children with your grace that, within her we may offer you glory and honour, thanksgiving and adoration at all times, for ever: Amen.

59. 'Onijata'

He who is from before the worlds (*Ps* 55, 19): In heaven and on earth (*Ps* 134, 6): Therefore you pray like this: Our Father who art in heaven, hallowed be your name, your kingdom come, your will be done. (repeat)

He is One and there is no other besides him: One is the Lord, one is the faith, one is Baptism for the remission of sins (*Eph* 4, 5).

O God, praise is fitting to you in Sion (*Ps* 65, 1): O God, who by his will governs the world, to you alone praise is proper.

He is the Lord our God: Our King is with us, and our God is with us, and our Helper is the God of Jacob.

Are people like this truly blessed? (*Ps* 143, 15a): Are people like this truly blessed? Blessed are the people whose God is the Lord (*Ps* 143, 15).

Then he spoke in visions with his just (*Ps* 89, 19): Behold, all the prophets sing praise, because behold the end of the mysteries has come.

Let the heavens rejoice and the earth exult: Peace on earth and praise in heaven and good hope to all creatures.

His angels bless the Lord (*Ps* 103, 20): The angels stand in companies and offer praise together with us.

The little with the great (*Ps* 114, 21): Your adorers stand in companies and celebrate your holy feasts.

I will speak to you of peace (*Ps* 121, 8): O people of God, let peace increase to you because Christ the light of the world is born.

The kings of the earth and all the peoples (*Ps* 148, 11): All the generations will call the virgin Mary, the Mother of God, blessed.

A light has shone in darkness to the upright (*Ps* 112, 4): The true light has shone for us from above, namely, the Only Begotten, the Lord of Creations.

I will bless the Lord at all times (*Ps* 34, 1): Blessed is the death of the good messenger who bore witness to his Lord and confused the wicked.

Their preaching has gone out to the whole earth (*Ps* 19, 4): Peter and Paul were preachers of the Spirit and the pillars of light in creation.

Beseech the Lord and be strengthened (*Ps* 105, 4): Matthew, Mark, Luke and John, let your prayer be a fortress to our souls.

And I will make him the first-born (*Ps* 89, 27): Blessed is the death of the first-born of Martyrs, Stephen the friend of Christ.

He will be established for ever before God (*Ps* 61, 7): Let us celebrate with diligence the memory of the Doctors who loved Christ and kept his commandments.

As he commanded our fathers (*Ps* 78, 5): Let us remember the glorious deeds of our spiritual fathers who laboured for us with the charity of Christ.

Your memory is for ever (*Ps* 102, 12): O our 'Father' your memory is on the holy altar together with the just who were victorious and the martyrs who were crowned.

The rich together with the poor: Behold, the faithful dead

are asleep in your hope, that through your glorious Resurrection you will raise them up in glory.

Pour out your heart before him (*Ps* 62, 8): By fasting and prayer and by contrition of heart, let us appease Christ and his Father and his Spirit.

Look at him and hope in him (*Ps* 34, 5): With the eye of the Spirit the children looked at you when you entered (Jerusalem), and they sang praise.

I will bless the Lord at all times (*Ps* 34, 1): Blessed is Christ who came for our redemption and fulfilled all the mysteries in himself.

It is in him that our heart will rejoice (*Ps* 33, 21): O our Redeemer, your pasch gladdened all creatures and destroyed the sacrifices (of old) and founded the Churches.

Let us bless him the whole day long: Blessed is the one who gave us the mystery of his humility, while he washed the feet of his disciples in charity.

The Lord is faithful in his words (*Ps* 144, 13): Jesus, before his passion said to his disciples: Be vigilant, stand up and pray, because the hour is at hand.

The earth trembled and was shaken (*Ps* 37, 18): The earth was shaken at the hour when they cried out: Crucify, crucify the King of the Jews.

The Children who have no faith: The wicked priests and the sinful scribes judged him and condemned him and crucified him.

Before the whole people (*Ps* 115, 14): Our Lord carried his Cross on his shoulder that the word of Isaiah might be fulfilled.

To redeem the wicked children: His Cross on his shoulder and Jerusalem with him, and Sion and its daughters crying with groaning.

Come, hear and I will tell you (*Ps* 66, 16): The adulterous came out in companies to see the Son crucified on the wood.

All you gentiles hear this (*Ps* 49, 1): The daughter of Sion came out in companies to see the Son suffering for her.

Joy in the whole earth (*Ps* 48, 2): The creatures rejoice at the Resurrection of the Son, because there has been reconciliation and revivification became powerful.

From now on unto eternity (*Ps* 130, 3): Through his Resurrection Our Lord has promised to our nature the dissolution of sin and the destruction of death.

For ever and ever (*Ps* 48, 14): Death groans and satan is sorrowful; but the Church rejoices at the Resurrection of the Son.

The wicked shall be confounded in their vanity: Groaning to heathens, shame to the deniers, happiness to the Church and woe to the crucifiers.

To show his strength: Christ has now risen up from his tomb and has sown peace in all creation.

The same became the corner (stone) of the building (*Ps* 117, 22): O our Lord, your Resurrection has gladdened our nature which had become steeped in wickedness and was stained by sin.

Sing praise to God, sing to our King: O Church, sing praise to Christ your King who has redeemed your children on the day of his Resurrection.

For ever and ever (*Ps* 48, 14): The faithful Church has acquired victory for ever by the Resurrection of the Son.

Let the heavens rejoice and the earth exult: At the Resurrection of our Lord, the angels rejoice and men exult, because you have redeemed them.

Beseech the Lord and be strengthened (*Ps* 105, 4): O Martyrs, ask mercy for the world which takes true refuge in the strength of your bones.

Ask the Lord and pray before him (*Ps* 37, 7): O the martyr Geevarghese, ask mercy and compassion and forgiveness of sins for us from your Lord.

I will bless the Lord at all times (*Ps* 34, 1): Blessed is the King who ascended, and who, by his ascension gladdened the angels and men and delighted the creation.

The name of his honour is blessed for ever (*Ps* 72, 19): Blessed is the descent of the Spirit which made his Apostles wise and made them triumphant in the four quarters.

From the confusion of men: O our Redeemer, let your Cross be a fortress to us night and day against the wicked one and his army.

Protect us from the wickedness of the evil one: O our Redeemer, I have taken refuge in your Cross; protect me by its wings from the wicked one and his army.

As a city which is surrounded by a fortress (*Ps* 121, 3): O our Lord, let your Cross be a weapon for us and with it we will conquer the wicked one and all his intrigues.

Protect us as the pupil of your eye (*Ps* 17, 8): O our Lord, protect your adorers by your Cross from the intrigues of the wicked one, the enemy.

As a city which is surrounded by a fortress (*Ps* 121, 3): O Lord, be a high fortress for the Churches, and erect a fence before us with your strong justice.

With words of praise (*Ps* 136, 3): Behold, the Church resounds with holy voices and in her they offer praise to the Lord of creation.

They will call out from the top of the mountains (*Ps* 42, 11): O Church, you are blessed because your Lord was pleased with you, and accomplished in his mercy the feast of your dedication.

Come, let us exult and rejoice in him (*Ps* 117, 24): This is a great feast of the faithful Church; let us all together honour it.

Upto the house of God: We have come today to the dwelling of the Spirit; in it let us offer praise to Christ who sanctified it.

Exalt the Lord our God: O Lord, exalt the fortress of your faithful Church; O our good God, (you are) in the splendour of glory.

O God create in me a pure heart (*Ps* 51, 10): O Christ give us (the grace) that with a pure heart and with good works we may fulfill your will.

O Lord, show us your goodness and give us your redemption: O Christ, grant that with confidence we may meet you on the day of your glorious coming.

From the sweetness of the victory of your right hand: O Christ, give us forgiveness by your mysteries and strengthen our minds, we who are among those who err.

I will exalt you, O Lord King: O Christ, who raised us after our fall and made us stand up, rebuke the wicked one who agitates our camp.

O Lord, you will hear my voice in the morning (*Ps* 5, 3a): In the morning all creatures adore the King who dispelled darkness from them.

And in the morning I will get ready and shall be seen by you (*Ps* 5, 36): In the morning, let us confess and praise the Lord of the morning, who is the true light.

O God, praise is due to you in Sion (*Ps* 65, 1): O our Lord, in the morning, praise is due to you, who has illumined the whole world.

Come, let us bow down and adore him (*Ps* 96, 6): In the morning, let us confess and adore the King Christ, who is the peace of all the creatures.

O shepherd of Israel hearken: O shepherd who handed over himself for us, have mercy on your people and on the flock of your fold.

O Lord, hear my supplication; O Lord, receive my prayer: O our Lord, in your mercy, receive our supplication and bless the cycle of the year in your grace.

He destroys wars from the boundaries of earth: O Christ, who redeemed us by the sacrifice of himself, pacify the Church which is redeemed by your Cross.

Turn to me and have mercy on me: O Son of God, who was sacrificed for us, protect your Church in your great mercy.

(Now the celebrants and other ministers leave the sanctuary, carrying the Cross, *Evangalion*, Olive branches, thurible, lights etc. singing the following hymn).

60. **Surraja' d-Surta'**

You stand up and shine forth, because your light has come and the glory of the Lord shall shine upon you; for, behold the darkness has covered the earth and the thick frost the crucifiers; and upon you the Lord shall shine and his honour shall be seen by you (*Ps* 60, 1–2).

61. **'Onita'**

O faithful Church, stand up and shine forth, because your light has come, said the prophet Isaiah; the kings and the powerful hosts will come to you and will adore you bowed to your feet; glory to you, O our Lord, glory to you, O Son of God, blessed is the One who exalted his spouse.

62. **Surraja'**

Nations will come to your light and the kings to the light of your revelation; raise your eyes to those about you and see all coming together around you; your children from far shall come and your daughters will grow in cradles; they will see and shine forth and rejoice, and your heart will be enlarged; for, the riches of the sea will turn to you; and the powers of nations shall come to you (*Is* 60, 3–5).

63. **'Onita'**

O Church, sing praise to Christ in the voice of Hosannas; because he tasted death for your children, and suffered His Passion, death and the Cross for them, and redeemed them from the curse; glory to you, O our Lord, glory to you, O Son of God, blessed is the One who exalted the holy Church.

64. **Surraja'**

And when they came to Jesus, they saw that he was already dead; and they did not break his things; but one of the soldiers pierced his side with a spear and at once there came out blood and water; he who saw it has borne witness and his testimony is true and he knows that he has said the truth that you also may believe (*Jn* 19, 33–35).

65. **'Onita'**

At the top of the Cross the Jews erected a winepress and they squeezed out of it wine, but they did not taste it; but the Church received it, believed and confessed in his Cross and her children with her; behold, they sing: Glory to you, O our Lord, glory to you, O Son of God, blessed is the One who mixed his blood for his Church.

66. **Surraja'**

At the place where Jesus was crucified, there was a garden and in that garden a new sepulchre where until then no-one had been buried, and they placed Jesus there, because the Sabboth was to follow and the sepulchre was near by (*Jn* 19, 41–42).

67. **'Onita'**

The garden of Joseph from Ramsa became a Paradise, because Jesus was placed in it; and the spirits and the

company of angels and the seraphim descended and glorified the sepulchre of our Lord: Praise be to you, O our Lord, glory be to you, O Son of God, blessed is the One who gladdened us by his Resurrection.

68. **Surraja'**

They cruelly led Jesus, bearing his Cross, to a place which is interpreted the skull, but in Hebrew it is called *Gagulta'*, the place where they crucified Jesus (Jn 19, 16b–18a).

69. **'Onita'**

His Cross upon his shoulders and the whole Jerusalem with him, crying for him in groaning: and before the crowds, he turned and said to her in loud voice: Woe to you and yours, the crucifier (Jerusalem). Glory to you, O our Lord, glory to you, O Son of God, blessed is the One who redeemed us by his Cross.

70. **Surraja'**

And Jonah was in the womb of the fish for three days and for three nights (*Jon* 1, 17bc); and Jonah in the womb of the fish prayed before the Lord, his God, saying: "I have called upon the Lord in my afflictions and he has answered me" (*Jon* 2, 1–2a); and the Lord ordered the fish and it disgorged Jonah upon dry land (*Jon* 2, 10).

71. **'Onita'**

Jonah the son of Matthew, through his descent into the abyss drew the symbol of our Lord and he came out without dying; and Jesus rose up without being corrupted; and death did not prevail over his body: Glory to you, O our Lord, glory to you, O Son of God, blessed is the One who gave back life to all by his Resurrection.

72. **Surraja'**

Seventy weeks shall remain for your people and for the holy city (*Dan* 9, 24a), and for the coming of Christ the King seven weeks, (*Dan* 9, 25cd) and after sixty-two weeks, Christ will be killed and it shall be no more; and the holy city will be destroyed with the King, who is to come (*Dan* 9, 26abc).

73. **'Onita'**

The Prophet Daniel prophesied in the land of Babel that Christ would come and he would be killed, and the holy city of Jerusalem would be devastated at his murder; and the Church rejoices at his Resurrection: Glory be to you, O our Lord, glory be to you, O Son of God, blessed is Christ, the Lord of all.

(Walking slowly down the church with the Cross, *Evangalion*, Olive branches, thurible and lights, the procession goes to the *Bet-Slota'* or to the place from which the peace is imparted; during the procession, they sing the following *Qala'*).

74. The earth trembled and was shaken (*Ps* 37, 18):

O Christ, when you were hanging on the Cross, creation saw you naked and trembled; and heaven put out its light of the glorious lamp of the sun, and the temple showed its sorrow by the veil being torn, and the earth trembled because it saw the audacity of the crucifiers; those who were lying in the tombs wondered with great amazement and rose up, offering praise to your power, O Lord.

75. O Lord, I hope in you and shall never be confounded: O Jesus, we are not ashamed of your Cross, because of the great strength that is hidden in it; if the heathens and the Jews deride your preaching, they are nonetheless unable to destroy it at all; for, both of them equally announce your victory; behold, the Jews are dispersed and the doctrine of the heathens is disproved and behold, they testify together that your power is great, O Lord.

76. He sent salvation to his people: A great salvation came for all peoples, because the Lord Christ rose up from the dead; O peoples, generations and tongues, let us praise him with canticles and psalms. The error of idols is destroyed throughout the whole creation; behold, faith and the incomprehensible divinity are preached in the whole world.

77. The foundations of the mountains were shaken and were torn asunder: When the wood of the Cross was erected, O Lord, you shook the foundations of death and *Siol* gave out in trembling those whom it had devoured because of their sins. O Lord, your command vivified them and because of this, we also praise you: O Christ the King, have mercy on us.

78. All of you, the servants of God: All of you, who have been made worthy of the grace of the Holy Spirit, come, let us praise God who loved us greatly; because in his mercy he called all of us the children of light and designated us the heirs in the kingdom; with faith and charity, and with a pure and holy heart, let us approach him who, in his mercy, made us worthy of the gift of life and of the holy mysteries.

79. All the foundations of the earth were shaken: O our Lord Jesus, on the day of your crucifixion, all creation stood trembling when it saw that you were mocked at by the rebellious servants; and by changing it called out to the blind but rational ones: It is your Lord whom you have crucified. The sun by its darkness, and the earth by its trembling, and the rocks by their bursting asunder, rebuked the erring ones; and as a confirmation of your glorious Resurrection, the bodies of the saints who were dead rose up and came out rendering glory to your great power, O Lord.

80. And our heart will rejoice in him: O our Redeemer, you have exalted your victorious Cross from the abyss of the earth; for, wicked and deceitful people had hidden its beauty under the earth and through your strong power you revealed it throughout the whole world; for, as soon as it came out of the earth its rays were spread over the creation and by the corpse which you brought back to life the power hidden in it was demonstrated; and behold, today the Churches celebrate its glorious Feast.

81. We will narrate the wonders of the Lord: Who is able to narrate the great power of the Cross, which vivified the dead in the tombs, who (the dead) entered and announced to creation the great power of the Cross of Christ, the Son of God, rebuking the Scribes and Pharisees of the deceitful Jews, and (saying): This is the victorious King who gained victory by his Cross. And the prophets in their prophecies attributed wonderful

titles to him: David called him, the wonderful Child, and Isaiah, the mighty One of the world; the Archangel Gabriel announced him as the Son of the Most High; the man from Tharsus proclaimed him as Christ, God above all; and Abraham, the father of the nations, saw his immolation in the sacrifice of his son; and (now) he raised us up from the tomb to be witnesses of his Resurrection. Blessed is Christ who by his Cross washed away the sins of the world.

82. And all those who hope in you also will not be ashamed: The thief at the right hand cried out: O Jesus, I am not ashamed of your Cross; O Lord, if my sins had bound me up because of the multitude of my iniquities, it is because of jealousy that the audacious ones crucified you, the abounding sea of mercies; O our Lord, I ask you not to remember me in my sins, and as I have suffered with you on the cross, let me be with you in your kingdom; be kind to me, O Lord, in your goodness and have mercy on me.

83. He fells the one and raises the other: Two thieves were crucified with the One heavenly treasure. The one who was at the right hand did not desist from stealing, and by the last stealing, he seized the Paradise by crying and beseeching: Remember me, O Lord and my Redeemer, the Forgiver of debts, when you will come in the great glory of your angels, because O Lord, I confess that you are God; but those wicked ones were crying out: crucify him, crucify him. O the longanimous One, have mercy on me.

84. I will exalt you, O my Lord the King: O our Lord Jesus, your death has been the beginning of a new life to us, and through Baptism in you, we have received the pledge of the coming life (*Jn* 6, 37, 44–54), which is for us (a participation) in your Resurrection from the dead; and O our Lord, with the joy of feast we praise your Name, because you destroyed error and took away the sin of the world and the capital punishment of the judgement of Adam, and you brought him back to eternal life.

85. And in him our hearts will rejoice: O our Redeemer, through your holy Cross the angels and men have become one fold and one holy Church; behold, the heavenly and earthly ones rejoice, and behold, all creatures cry out: Lord of all, praise be to you (*Eph* 3, 9–10; *Col* 1, 19–20).

86. This world and all its inhabitants: O our Redeemer, through your holy Cross you united the spiritual and bodily ones into one creation; and through your living blood shed on it, the heavenly ones together with the earthly ones were set free, and the tyrannical death was overcome by it: Lord of all, praise be to you.

87. Take courage and your heart will be strengthened: O children of Adam, formed from the dust, take courage, because Christ the King has brought about your redemption by his Cross. Through the miracles of his command the earth trembled with great quakes: the sun darkened its light and hid the brightness of its rays; the atmosphere assumed a garment of sorrow; the moon was changed into blood; the garment of glory of the

holy temple was torn; his command split the rocks; the hard stones were broken; the door of the tombs were opened; the subjugated ones broke their yokes into pieces; death was destroyed, the dead lived and came out; the doors of *Siol* were worn out and its wall fell, and Adam returned to his place.

88. And our heart will rejoice in him: O Lord, your great power is hidden in your Cross; because of this we are not ashamed of it. It sweetens those who believe in it with true life; for, it gives us here, the pledge of life, and in heaven it allows us to inherit the adoption of sonship; and confidently we set the Cross and its power against the heathens and the Jews; shame upon the mad jewish people and disgrace to the heathens, the adorers of creation; but we who confess you in truth, we believe and adore your precious Cross, in which O our Lord, you were revealed to us in your power and in your incomprehensible wisdom; who can narrate the miracles of your Cross, O Lord of all, praise be to you.

89. Come, let us bow down and adore him (*Ps* 95, 6): We adore the living sign of your Cross, O the Son of the King, who came for our redemption; by it you condemned the deceitful Jews; by it you humbled the heathens; by it you raised the horn of all the Churches by it you killed destructive death and vivified all who had been dead from the beginning; by it you estranged men from error; by it you gave redemption to all nations; and by it the odour of all creatures which were defiled by the smoke

of impure sacrifices, and were oppressed by the severe slavery of devils, (were restored). And now they are freed from error, and all of them adore and respect the honour of your majesty: Lord of all, praise be to you.

90. This is the day which the Lord has made: Behold, the feast of the Cross is today exalted in the four quarters of creation; it had been buried by the wickedness of the crucifiers, lest they should see the signs wrought by it, and lest their feasts should be destroyed by it; but as soon as it rose up from the earth its rays were spread over creation and it illumined the entire world and it dispelled the darkness from the earth, and it destroyed wars, quarrels and litigations within it, and it scattered idols and conquered the audacious devils, and established peace on high and below, and gladdened the heavenly and earthly ones on the day of its discovery: O the One most adorable, for ever.

91. You are blessed and bliss to your soul: Blessed are you, O the thief on the right side, because you confessed in the living Son of God; it is he who promised you unending happiness and the kingdom which will not pass away nor will be dissolved; for, when he appears in the great glory of his angels, he will gladden you at his right hand; and we who take refuge in his Cross, adore and honour it, that it may be to us a high fortress and a place of refuge and the protector of our lives and the helper of our souls, and that its right hand may overshadow our gathering, and that it may shower its mercies and compassion on the souls of its adorers; for, behold their look is turned towards it.

92. **Suhlapa**

Do not turn away your face from us: O Christ, do not turn away from us, nor stand away from your adorers; for, it is in you, O Lord, we take refuge. Lead us along the way of life that we may all sing praise to you, O Lord.

Hearken to my words and receive them: (*Ps* 141, 1): O Christ, receive our supplication, and in your mercy give us what we ask for; for, you are our help. Heal our stains in your goodness, and dress our wounds with the medicine of your mercy and have mercy on us.

O Lord, I have called upon you everyday: O Christ, we call upon you and ask for mercy from you, O our Lord. Receive our supplication and protect your servants in your goodness, for, we hope in you and ask forgiveness of our debts and sins.

O Lord, show us your goodness and give us your redemption: O Christ, from your treasure give us all that we ask for, as you know what is useful to us, because you are our help, and all our deeds are manifest before you: O our Lord, have mercy on us.

The hope of all the boundaries of the earth: O Christ, the hope of those of his household, and refuge full of mercy, forgive and pardon our injuries and heal the sores of our wounds, and give us strength to accomplish your will all our days.

For, you do not forsake those who beseech you, O Lord: O Christ, the lover of penitents, who came to call sinners, receive us all, the repentant ones, and give us strength

and help so that we may please your Lordship according to your will, all the days of our lives.

We are your people and the flock of your fold: O Christ, protect your adorers, O Christ, establish your fold, O Christ, exalt your Churches, O Christ, make your peace dwell in creation, O Christ, everyday perfect your goodness in those who call upon you.

O Lord, let your mercy come upon me, and the redemption you have spoken of: O the good One, in whom is our trust, let your mercies come to our help and remove the stains of our souls and save our lives from the wicked one and make us worthy to do the work of justice all our days.

Open to me the doors of justice: O our Lord, open the door of your treasure and enrich our poverty and let your will be accomplished in us, and let us all love one another and let us be the rational temples for your honour and mansions for your rest.

O Lord, overshadow us with your right hand: Overshadow us with the right hand of your mercy and heal our wounds and sickness, and in your mercy, dress our wounds and save our lives from the wicked one so that we may adore your name and sing praise to you, O Christ our Redeemer.

Turn O God our Redeemer: O good hope of his adorers, do not turn your face from us, nor cast us away from before your face, but O Lord, protect us in your mercy that we may all offer praise and thanksgiving to your holy name.

For, you have glorified the name of your Word above all: O our Lord, your gift is great and there is no limit to your mercy; forgive our debts in your goodness and heal our sickness in your mercy, and shed your goodness on the congregation of your servants through your compassion.

O God, have mercy on me according to your goodness: O our Lord, come to my help in your mercy and give me the forgiveness of my debts; O my Redeemer, stretch out your right hand towards me and raise me up from drowning like Simon Keppa in the sea, in your charity, and have mercy on me.

O God, O God, hasten to my help (*Ps* 22, 19): O God, the merciful One, hear our prayer and the voice of our supplication and open the door to our requests, and in your mercy send to your adorers pity and mercy, healing and life, and have mercy on us.

D-Urha'

In the seas and in all the depths: O our Lord, in the sea and on the land you console those who call upon you, and you save those who take refuge in your name from all deceits; O Lord, accompany us, who have set out for the journey, by your help.

D-Metra'

This world and its inhabitants: The creature cries in groaning and its children bewail in heaving because they see the seeds drying:

O Lord of all, have mercy on the children and on the birds that have not sinned and provoked you, and send rain over us.

D-Marijam

For, he is your Lord, adore him (*Ps* 45, 11): O Mary, holy Virgin, Mother of Jesus our Redeemer, pray to your Son with us that he may make his peace dwell among us and may protect us from all deceits night and day.

D-Qaddise'

Protect me as the apple of the eye (*Ps* 17, 8): O Christ, who has magnified his saints, protect us by their prayers so that we may take part in their fight and may be made worthy to see their crowns, and that we may through their prayer receive from you here the answer to our requests.

Da-Sliba'

That he may show his strength: O Christ, who has left his Cross for his faithful as a sign of peace and as a symbol of the glory of his greatness, protect our souls by its wings from the hidden and open deceits of the devil and of the wicked men.

D-Abun

As fire that is left in the forest: O Christ, by whose fire of charity our father, your friend, who despised the world and its belongings was inflamed, protect our community by his prayer and grant us that we may be partakers with him in the bride-chamber of the kingdom.

D-'Annide'

I will bless the Lord always (*Ps* 34, 1): O Son of the Lord of all, blessed is your day on which you will come and tear asunder the womb of *Siol*; glorious is your Resurrection which the past and the present generations long for.

They pass away, but you stand: Behold, this world passes away and all its desires are vain; blessed is the one who has prepared 'viaticum' for himself for the world that which does not pass away.

Glory be to ... Holy Spirit: (Even) after your glorious Resurrection, the Jewish people did not believe in you, who rose from among the dead; but the guards, because they received money, announced publically and said that his disciples had stolen him away when they were asleep; O the people that does not believe the truth, if the disciples had stolen the body, why did they leave the vestments and the shrouds in the sepulchre; and when his brethren informed Thomas that our Lord rose up, why did he swear and said: If I do not see in his hands the marks of nails which he accepted from the wicked ones, I will not believe that the Redeemer of the creatures whom they arrested and led to Pilate and crucified on the wood on *Gagulta'* in front of me, has risen up. And why did Mary buy spices and come to the door of the sepulchre (to anoint the dead body); and why did our Redeemer, when he knew that they were doubting, confirmed them in his truth. O the longanimous One, have mercy on us.

93. **Slota'**

Let us pray, peace be with us.

O Lord we offer glory and honour, thanksgiving and adoration at all times to your wonderful and ineffable dispensation which was worked out and perfected and completed in your mercy and compassion for the renewal

and redemption of our weak nature in the first-born from us, Lord of all, for ever: Amen.

94. **Qanona'**

Ps 97 with the following *Qanona'*:
"O race of Adam, which has been exalted, exult and rejoice in Jesus, who has risen up and has gladdened all by his Resurrection."

Is 42, 10–13+45, 8 with the following *Qanona'*:
"Blessed is the King, who descended to the *Siol*, and raised us up and promised renewal to our race by his Resurrection. Creatures sing praise at your Resurrection, because they could participate in the redemption, which was for all.

O Lord of time, in whose hands all the ages are placed, destroy in us the threatening evil".

95. **Tesbohta'**

Today the choirs of angels rejoice and they offer praise together with us.

Creation rejoices at the Resurrection of the Son, because reconciliation has been brought about and the renovation has become powerful.

96. **Karozuta'**

Let us all stand fittingly in joy and happiness, beseech the Lord and say: Lord have mercy on us.

O Christ, the peace of the heavenly and earthly ones, who made us worthy to be the celebrators of the peace of his Resurrection, we beseech you.

O Christ, who in the fulness of his peace, said to his disciples the words of peace, namely, I leave peace to you, my peace I give you, behold our community that enjoys today the peace of his Resurrection and we beseech you.

O Christ, who today rose from the sepulchre, and filled the whole world and your Church with your peace, and behold we give one another the peace of your Resurrection and beseech you.

O Christ, who today gave to your Church the peace which will not be taken from her, and behold she transmits the peace of your Resurrection with loving and holy kisses in all states and ages, and we beseech you.

O Christ who today rose from the sepulchre and gave peace to those who are far and near (*Eph* 2, 17), behold the Church, the bearer of the peace of Christ, the bearer of the peace of your Resurrection, glories in it and we beseech you.

O Christ the King of peace (*Is* 9, 6) and the giver of peace, who granted us peace and tranquillity and announced to us the indissoluble peace which we shall have in the new world, and which we will receive from the peace of your Resurrection, we beseech you.

O Christ who taught us today to greet one another in words of peace, the peace of our Lord and his Resurrection, the renewal and hope, until it reaches the expectation of the peace of your Resurrection, we beseech you.

O Christ who today gave us divine peace, loving kisses, heavenly charity and spiritual love by the peace of your Resurrection, we beseech you.

O Christ who enriched us with your peace and filled our soul with charity and peace, and sanctified all of us by the peace of your Resurrection, we beseech you.

O Christ who gave peace by your Resurrection to the spiritual and bodily ones, and made your adorers celebrate the peace of your Resurrection, we beseech you.

For the health of the holy fathers – the Pope, the Patriarch, the Metropolitan Bishop – and for all their co-ministers, we beseech you.

Let the merciful God who is rich in mercy and peace lead us to approach the peace of his Resurrection, and we beseech you.

O the One who is praised in heaven and is adored on earth on the glorious Feast of his Resurrection, we beseech you.

O Christ our Lord, redeem us all in your grace and increase in us your peace and tranquillity and draw us to the perfection of the mysteries of your Resurrection, and have mercy on us.

97. **Slota'**

Let us pray, peace be with us.

O our Lord and God, make us worthy to enjoy the sweetness of your peace, and let our hearts rejoice in the excellence of your tranquillity, and let concord reign among us and exist between us whether at sea or on land, and guide us in your grace all the days of our lives, O Lord of all, Father, Son and the Holy Spirit, for ever. Amen. *Barek Mari*.

98. **Habartah**

O Lord, let your peace which the angels announced, remove far from us all traces of sin and may it give us prosperity (times of good things) so that we may celebrate your holy feast, and exultant, that we may reach the abode of your glorious light, Lord of all, for ever: Amen.

(At the end of these prayers, the deacons announce: "Give peace to one another in the love of Christ". And the whole community, first show reverence to the Cross and *Evangalion* and then each one gives peace to his neighbour saying: "The Resurrection of our Lord be with you". The one who receives peace, replies: "Resurrection, life and renewal be with you". Then the two deacons enter, one from each side of the sanctuary and sing the *Sogita'* of the feast, which is optional and particular to each Church. The upper choir represents the heavenly ones and the lower choir those of this earth)

99. **Malpanuta**

The most exquisite joy, today moves me to repeat the word of the prophet: This is the day which the Lord has made; come, let us exult and enjoy in it (*Ps* 117, 24). There has never before been a similar day; nor will there ever be one that resembles it; this is the great feast, the pride of all its related feasts; great is the joy that is bestowed upon the Churches today. O the new day, which has dissolved away the power of darkness, Come in peace; Come in peace O day, so unlike the day-before-yesterday, when the power of the old night was rent asunder. Come in peace O luminous day, bearing excellent news. Come

in peace, consoler of the afflicted, gladdener of the sorrowful, gatherer of the dispersed, the one who brings the distant nearer, rejoicer of the vexed, encourager of the frightened, sower of the good seed in the ears of the disciples. Come in peace O day without evening, and happy morning which has no sorrowful evening. Come in peace O day into which death has not stepped in, and rising up which will never meet with a fall. Come in peace, O protoday for both worlds, which was embellished with your gifts. Death has gone down, life has risen up, hell is bound, baptism is open, the left has become void and the right is resounding. Day-before-yesterday, the shepherd was beaten and his lambs were dispersed. Today the wolves are fled and the sheepfold exults. Day-before-yesterday, Judas accepted bribery, Caiphas gave counsel and it was heard. Hannas had made accusation, the scribes were agitated, Pilate gave judgement, Our Lord was bound to a pillar, Andrew had fled, Simon had denied, John was off, Thomas had hidden, Jacob was struck with wonder and all the disciples fled away in all directions; but today, Caiphas is ashamed, Hannas is blamed, Judas is hung, the money is rejected, the scribes are silent, the heads of the community turn away their faces, the levites rebuke each other, Pilate is struck with wonder, the agitators and the soldiers are absent, the gathering of the wolves are dispersed, the shepherd converses with the ewes and the fold smells the fragrance and are warmed. Mary exults, Salom rejoices, Magdalene carries the good news of peace, the disciples raise their heads, the apostles come out of their hiding

places, Simon and John run to the grave, Matthew and Bar-Tulmai greatly rejoice. Andrew and Jacob forget their afflictions, Thomas confesses, Pilate sits in dignity, the way to the grave is resounding and that to *Gagulta'* is barren. Grief passed to the left and consolation rose up from the right. The door of the sepulchre became the bride-chamber of the one that was killed. Here, let us all cry out and say: O death, where is your sting? O *Siol*, where is your victory? Today the watchers received bribery and said that disciples had stolen him when they were sleeping. And afterwards he appeared to Mary Magdalene and the rest; and when the Apostles were hopeful, they were saying: We know that Christ rose up from among the dead, and he will not die again, and death has no power over him. And we being called to his joy and invited to this celebration, let us embrace one another in charity, kiss each other in love, and give one another peace, the deceitless peace, the peace which is not hypocritical, the peace without duplicity, the peace not like that of Iscariot, who received hanging as his reward, the peace which our Redeemer sent to the company of the Apostles in the cenacle. Peace be with you collectively; for, peace is the cancellation of ancient enemity; because, we have been called for peace and have gathered together for peace, as is the custom every year. (Let us say) the Resurrection be on you and the life in Christ too. Our Lord liberated us from death, and from mortals to immortals, and from Adamites to Christians and from terestrials to celestials, and from animal souls to spiritual souls; instead of being contentious (he made us)

peaceful, (he turned us) the agitators to peace makers, the furious to sweet ones, the revengeful to merciful, the audacious to simple ones, the puffed up to the modest, the proud to the humble, the oppressors to the thanking ones, the squanderous to the fasting ones, the inebriated to abstainers, the corrupt to chaste ones, the lazy ones to studious ones, the sinners to righteous ones, the wicked to just ones, the evil ones to good ones, and (so) let us love one another with all our heart. Because it is to this peace that we are called, my beloved ones, clap your hands together, praise highly, exalt greatly, sing spiritually to the One who rose up today from the dead, and who by his Resurrection restored life to us all, Amen. And as to that thief, the son of our race, to whom he promised that on that day he would be with him in Paradise, with him shall we be made worthy to receive his heavenly manifestation, and we shall have participation in the heavenly kingdom: Amen.

100. **Burkata'**

O Lord, bless your holy people and multiply in it your peace: Amen.

O Lord, bless your holy Church and establish peace in it: Amen.

O Lord, protect our holy fathers, the Pope of Rome and the Catholicos Patriarch, and protect the Churches during their days, and give into their hands the staff of peace: Amen.

O Lord, bless our elected father, the head of the holy people, our Metropolitan Bishop, and in his days, pacify

priesthood with kingship, and increase days of peace during their life: Amen.

O Lord, bless the priests and sanctify them in peace: Amen.

O Lord, bless the clerics and make them holy in peace: Amen.

O Lord, bless the old men and support them by the staff of peace: Amen.

O Lord, bless the young men that they may walk in the way of peace: Amen.

O Lord, bless the children and give them wisdom in peace: Amen.

O Lord, bless the sucklings and give them growth in peace: Amen.

O Lord, bless the trees that their fruits will increase in peace: Amen.

O Lord, bless the seeds that they may abound in peace: Amen.

O Lord, bless the rich and increase their possessions in peace: Amen.

O Lord, bless the merchants and make them prosperous in peace: Amen.

O Lord, bless the victorious king, vested with the sword of victory, and confirm his soul and body, prolong and extend his days, and sow in his heart mercy and compassion for the Christian people, and make good things of peace flourish in his hands: Amen.

O Lord, bless the sorrowful and console them in peace: Amen.

O Lord, bless the poor and feed them in peace: Amen.

O Lord, bless the strangers and guide them in peace: Amen.

O Lord, bless the orders of Christians that they may celebrate your holy feasts in peace: Amen.

Burkta' Gawanajta'

And when you celebrate the common feasts and indicate the common resurrection and accomplish the types and symbols, let us all in all be made worthy to rejoice in your joy and to be glorified in your inheritance and offer praise and thanksgiving to your Father through You and to the Holy Spirit; and let your mercy and kindness be showered on our entire community and on all the communities which are gathered together today in your name; and let it overshadow and reign, remain and dwell always, now and at all times, for ever: Amen.

TAKSA' D-RA'ZE': THE ORDER OF THE MYSTERIES

(**Marmita' d-Ra'ze'**: till Pentecost *Ps* 96–98)

101. **Aqqapta'**

I will praise you in the great Church and I will sing to you among the many gentiles (*Ps* 35, 18)

102. **D-Qanke'**

The Lord has begun to reign, let the earth exult (*Ps* 97, 1): Exult, sing and glorify (*Ps* 98, 4): O mortals exult and take courage, because the power of death has been dissolved. Christ by his Passion conquered death, and promised life by his Resurrection. Behold,

heaven and earth rejoice, and the choirs of angels sing praise to the One who, by his Resurrection, restored life to the human race which was lost. (repeat)

Glory be to . . . Holy Spirit: O our Redeemer, bless our community and make your grace dwell in it and give us strength that we, the heavenly and earthly choirs, may praise you; and that we may all love one another and that we may acquire charity and concord to praise you, as do the spiritual ones, united in one will.

103. **Qerjane'**

Is 60, 1–7

1 *Sam* 2, 1–10

104. **Surraja'**

The Lord has begun to reign, let the earth exult (*Ps* 97, 1): Let us honour the Resurrection of Christ in canticles of the Spirit: *Halleluija', Halleluija', Halleluija'*. And let the many islands rejoice (*Ps* 97, 1): Let us honour the Resurrection of Christ in canticles of the Spirit: *Halleluija', Halleluija', Halleluija'*.

105. **Sliha'**: *Rom* 5, 20 – 6, 23

106. **Zummara'**: *Ps* 97, 1–2

107. **Evangalion**: *Jn* 20, 1–18

108. **D-Ra'ze'**

I will exalt you, my Lord the King (*Ps* 144, 1): The same became the head (corner stone) of the building (*Ps* 117, 22): It is the praise of all the kingdoms of the earth: O our Lord, your Resurrection is the beginning of

our lives: Praise and riches have come in your holy houses: (1 *Tim* 3, 15) : Behold, your Church which extends everywhere, which you acquired through your precious blood, is adorned as a bride (*Eph* 5, 27), and like a mother with her children, rejoices in you: O Lord, protect her from deceits and redeem us who praise you in her, and have mercy on us. (repeat)

109. Rfr. VIII n. 25

110. **Bate'**

Exult and take courage O mortals, because the power of death has been destroyed; behold, the heaven and earth expect him, who will come and renew everything in them.

111. **Aqqapta'**

Today the heavenly powers rejoice, because they have seen that the awaited hope has been actually accomplished. Let us together praise him and say: You are holy, you are holy, you are holy, O Lord of all, *Halleluiia, Halleluija'*.

112. **D-Bem**

All of you nations come, let us move our lips in thanksgiving, because Christ the Redeemer of all, has risen up; and behold, he is seated at the right hand of his hidden Father in the heights; let us all approach the body and blood of Christ with great fear and trembling, because our Lord has given us the heavenly bread, the Mystery of his Death and Resurrection. Let us all receive It worthly. Let us together praise him and say: You are holy, you are holy, you are holy, O Lord of all, *Halleluija'*, *Halleluija'*.

113. **Bate'**

(O Lord), on the day of your Resurrection, death has been destroyed and Satan has fallen and new life has been bestowed upon all. Let us together praise him and say: You are holy, you are holy, You are holy, O Lord of all, *Halleluija', Halleluija'*.

The perfect mysteries are placed before us, and they are full of endless life; by the death of the Son, life has sprung up for us, and our humanity has become immortal.

114. Rfr. VIII n. 30.

IX

SUGGESTIONS FOR RENEWAL

As it is already made clear in the Preface, the Passion Week culminating in Resurrection celebration is considered the *fulchrum* or *balancing centre* of the whole liturgical year in all ecclesial traditions. The various traditions, therefore, have arranged detailed celebrations in this week in order to get a comprehensive experience of the Christ-event.

The Syro-Malabar Church possesses very rich and well arranged liturgical celebrations for this week. The text presented in this book bears witness to that. Now the task is to bring it to the experience of the celebrating community today.

We feel the necessity of a well planned prayer book in the vernacular for this occasion. This may contain the following:

1. A well prepared spiritual orientation for the experiential celebration of the Passion Week.
2. The complete set of the *Liturgy of the Hours* for this occasion in such a way that those who desire can celebrate them even in their houses.
3. The principal liturgical celebrations of this week which are conducted most solemnly in the church.

What we give here below are only the possible structure of the principal liturgical celebrations of this week.

SUNDAY OF 'OSA'NA'

They begin the celebration in a chapel or specially prepared place outside the church. The celebrants and the ministers put on their respective liturgical vestments. The palm leaves are distributed to the people before beginning the celebration.

1. The Angels' Hymn, Lord's Prayer and the first *Slota'* (Oration) are according to the order of the *Raza'*.
2. **Marmita'**: Rfr. I nn. 116–117. Selected according to the need.
3. **'Onita' d–Qanke'**: Prayer from *Taksa' d–Raza'* and the hymn, I n. 118
4. Blessing of incense according to *Taksa' d–Raza'*
5. **Blessing of Palm leaves**: Rfr. I n. 115; after the prayer of blessing the celebrant sprinkles holy water on the palm leaves in the hands of the people and then incenses them.
6. Then the congregation moves in procession to the church. During the procession they sing in two choirs the hymn, I n. 69. When not sufficient, I n. 82 also is added.
7. When the celebrants reach the *Bema'*, the main celebrant proclaims the *Slota'* (Oration) before the *Laku-Mara'*, the Resurrection hymn. As the community begins to sing it, the sanctuary veil is opened to proceed with the

rest of the celebration according to the *Taksa' d-Raza'*. For the propers and readings, Rfr. I nn. 119–126. For the first part of the *Karozuta'*, Rfr. I n. 87.

THURSDAY OF PESHA'

The celebration ought to be conducted towards the evening. The order given in VI nn. 1–22 could be very well followed. The *Hullala'* (n. 2) may be shortened. During the *Karozuta'*, the Eucharistic Gifts are prepared. For the first part of the Karozuta', Rfr. VI n. 59.

After the prayer of inclination (*Taksa'* pp. 25–26), the *Feet Washing* is conducted. During the feet washing, the community sings VI n. 24. If not sufficient, VI nn. 31 + 37 + 39 also are added.

After feet washing, the community starts *'Onita' d-Raze'*, the Anthem of the Mysteries, and with that they follow the order of the *Raza'*. On this day they celebrate with the third *Quddasa'*, i.e., the one attributed to Nestorius.

FRIDAY OF PASSION

This celebration takes place in the afternoon around 3'O clock. The preparation of the place of worship is also important. The sanctuary veil remains closed; the liturgical rites are conducted in the *Bema'*; the *St. Thomas Cross* on the table of the *Bema'* is specially adorned with *Kottina'* and *Urara'* or at least with *Urara'*. The celebrants and the ministers in their own proper liturgical vestments, come in procession from the sacristy, enter the *Bema'* and make a profound inclination before the Cross.

1. Rfr. I nn. 1–3
2. **Hullala**: *Pss* 22–30. This may be abridged.
3. Rfr. I nn. 5–12
4. **Surraja' da-Qdam**: *Ps* 69, 1–9
5. Rfr. I nn. 14–15+17
6. **Surraja' d-Batar**: *Ps* 139
7. Rfr. I nn. 22–24
8. Rfr. VII nn. 11–15. Number 12, the *Surraja'* may be substituted with the one in *Raza'* with due modifications. The *Slota' before the NT* readings in the *Raza'* is added. Before proclaiming the *Evangalion* the incense is blessed as usual. If the first part of the Passion Narrative is not proclaimed in a liturgical assembly, namely, in a solemn celebration of the *Lelja'-Sapra'* in the previous night or early morning, it is also added to the Gospel reading. The Gospel reading may be distributed becomingly among the celebrating priests. At its conclusion a homily is added. As there is an elaborate celebration of the Word according to the proposed structure, it is better that the homily be not long. The word of God is more powerful and effective than the words of men. After homily, there follows the characteristic liturgical action of the transferance of Jesus' Body from *Gagulta'* to the Sepulchre. The Archdeacon or one of the celebrating priests brings the Cross to the main celebrant, and he, removing the *Kottina'* and *Urara'* from it, covers it with a clean white shroud. Then begins the procession from the *Bema'* (*Gagulta'*) to the altar (sepulchre) in the sanctuary. One

of the celebrating priests carries the Cross and another one the *Evangalion* book. The choir of the ministers accompany them with candles and censer. The community participates in this procession in perfect silence. After laying both the Cross and the *Evangalion* on the altar, the procession returns to the *Bema'*. The sanctuary remains open. For a detailed explanation of the symbolism and significance of this liturgical action and for those that follow, one may rfr. my book, *Resurrection, Life and Renewal*, Bangalore–Kottayam 1982, pp. 28–86.

9. Rfr. VII n. 16 + I nn. 20–22 + 25–26. I n. 20 may be abridged and if needed, new clauses may be added.

10. Rfr. VII nn. 18–19. When one of the choirs finishes the first stanza of this hymn, the main celebrant, accompanied by other celebrating priests and the choir of ministers, goes up to the sanctuary. He removes the white shroud from the Cross and washes it symbolically using a little water. Then he incenses the Cross, the Evangalion, and the altar itself. After that he brings the Cross in procession to the nave, where it is kissed by all. After kissing the Cross, each one tastes also from the bitter drink prepared out of bitter herbs and the water used for washing the Cross. The community continues to sing the above mentioned hymn.

When the kissing of the Cross is over, the celebrants and other ministers make a procession with the Holy Cross, just as it is done during the funerals of Bishops. During the procession inside the church, only the choir of

ministers moves with the celebrants. When it goes out, the community too moves with. The procession may go round the church or the Cross in the church-yard or even round the city (town or village). If needed, VI nn. 31+35+36+37+39+45+55+ VII nn. 68+74+80 are also added to the hymn already mentioned.

At the end of the procession, the Cross is brought to the sanctuary; the celebrant inceses it, covers it again with the white shroud and then buries it beneath or behind the altar. If it is not possible, he lays it on the altar and covers it with *Sosepa*, the chalice veil, which is the symbol of tomb-stone in this liturgical tradition. Then all return to the *Bema'*.

11. Rfr. I n. 28

12. **Surraja**: *Ps* 22, 16c–19a

13. Rfr. I nn. 2+31–57. From among the Orations, *d-'Udrana'*, as many as needed, and one from among the *Huttama'* prayers are selected.

NB. There is no communion service on Friday of Passion in the East Syriac tradition.

GREAT SATURDAY

The central celebration on Great Saturday is the Resurrection Vigil. Naturally, it is to be conducted in the evening. This celebration includes three distinct liturgical units: *Ramsa'* (the Evening Prayer), *Ma'modita'* (the Baptism) and *Qurbana'* (the Eucharist). It is always desirable to have some baptisms on this day. We are giving here the

structure of a possible combined celebration. The church and baptistery are decorated becomingly.

1. Rfr. I nn. 1–3
2. **Hullala'**: *Pss* 22–30. May be abridged.
3. Rfr. VIII n. 3
4. Rfr. I nn. 5–12 + VIII n. 5 + I nn. 14–15 + 17+ VIII n. 7 + I nn. 22–24 + VIII n. 8
5. **Surraja'**: *Ps* 34, 7–8 or the *Surraja'* in the *Raza'* with proper modifications. After the *Surraja'*, the *Slota'* before the NT readings is added from the order of the *Raza'*.
6. **Sliha'**: 1 *Cor* 1, 18–31 or 1 *Cor* 15, 20–28
7. Rfr. VIII nn. 11 + 22 or the *Zummara'* hymn from the order of the *Raza'*. Incense is blessed as usual.
8. **Evangalion:** *Mt* 27, 62 – 28, 20. A short homily is added.
9. Rfr. VIII n. 40 + I n. 21. The Eucharistic Gifts are prepared during these proclamation prayers. Their concluding prayer and the prayers of Inclination are taken from the order of the *Raza'*.
10. Rfr. VIII n. 14. In case there is baptism, the celebrant and the ministers move to the baptistery singing this hymn; the candidates for baptism and their godparents follow them. After the concluding oration (Rfr. VIII n. 15) and the *Surraja'* (VIII n. 16), the baptism is given according to the baptismal rituals. At its conclusion, all return to the nave singing VIII n. 20.

11. Rfr. VIII n. 24. With *'Onita' d-Raze'*, the order of the *Raza'* is followed. For the *Propers* Rfr. VIII nn. 25–30.

THE GREAT SUNDAY OF OUR LORD'S RESURRECTION

The church is beautifully decorated according to customs. Arrangements for extra illumination are also foreseen. The *Evangalion*, 'the Gospel Lectionary' is extra decorated and kept in the proper place on the altar. The Cross in the church-yard is also extra decorated and illumined on this day. Everyone comes to the Resurrection celebration with an unlighted new candle. The celebration begins at a time nearer to day-break. The church is only sufficiently lit at the beginning of the functions.

1. Rfr. I nn. 1–2.
2. Rfr. VIII nn. 56–57. At the end of the Psalmody, the incense is blessed with the prayer in the order of the *Raza'*, but the usual incensing is not conducted.
3. Rfr. VIII n. 58+I nn. 9–12. The versicle for *Laku-Mara'* is, "O Lord, hear my voice in the morning, I prepare myself and appear before you" (*Ps* 5, 3). When the community begins the hymn *Laku-Mara'*, the Sanctuary is opened; the celebrant with all other ministers goes up to the Sanctuary in procession and raises the *HOLY CROSS* out of the sepulchre, i. e., from beneath the altar or from the place where it was buried on Passion Friday. Immediately all the lights in the church and outside are switched on; the candles and lamps in the Sanctuary and in the hands of the faithful are also lit beginning from the Sanctuary lamp.

The celebrant enthrones the glorious Cross on the left side of the altar and incenses it together with the Gospel Lectionary solemnly. The deacon then incenses the whole Sanctuary, the nave and the liturgical assembly.

4. Rfr. I n. 98

5. Rfr. VIII nn. 59–92. The community sings these hymns in two choirs, moving in procession. The celebrant carries the glorious Cross and the Archdeacon or the main helping priest or deacon carries the *Evangalion*, the Gospel Lectionary, during this procession and it goes around the St. Thomas Cross in the church-yard. At its conclusion, the celebrant and all other ministers enter the *Bema'*. They enthrone the Cross and the *Evangalion* on the table in the *Bema'*. Then the celebrant incenses them. VIII nn. 35 + 39 + 46 may also be added to the hymns mentioned above.

6. Rfr. VIII nn. 93–94 + I n. 22 + VIII n. 95 + I nn. 23–24.

7. Rfr. VIII nn. 103–104. The oration before the NT readings is added from the order of the *Raza'*.

8. Rfr. VIII nn. 106–107. Incense is blessed as usual during the singing of the *Zummara'*.

9. Rfr. VIII n. 52.

10. Rfr. VIII n. 99. It may be substituted with a homily.

11. Rfr. VIII n. 96. If there are special intentions, they are also added. Eucharistic Gifts are prepared during this proclamation prayer.

12. Rfr. VIII nn. 97–98. After these orations, the deacon exhorts the community to give peace to one another. The community then adores the glorious CROSS in profound inclination, and exchanges peace to one another using the formula, *Qjamta' Brikta'* (Blissful Resurrection) and its response, *Qjamta u-Haije u-Hudata'* (Resurrection, Life and Renewal).

13. Rfr. VIII n. 108. With *'Onita' d-Raze'*, they follow the order of the *Raza'*. For the *Propers*, Rfr. VIII nn. 25 + 110–114.

14. **Huttama'**: Rfr. VIII n. 100. It may be suitably modified.

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